The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV., NO. XXIX.: WHOLE NUMBER, 1278.] NEW YORK, SEPTEMBER 13, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this City and Brooklyn as follows:

Trinity Church—9 A. M. and 3 P. M. Sunday Services at 10½ A. M. and 4 P. M. The Holy Communion is administered on the First Sunday in each month, and on the great Festivals. Baptism, at the Afternoon Service on the First Sunday of the month, and at any Afternoon Service on a week day, upon previous notice.

Trinity Chapel—9 A. M. and 4 P. M.

St. Luke's Church—8½ A. M. and 5 P. M.

Church of the Nativity—9 A. M.

Church of the Annunciation—8 A. M. and 4 P. M. Sunday Services at 10½ A. M. and 4 P. M.

Church of the Holy Communion—8 A. M. and 6 P. M. Except on Fridays, when *Evening* Prayer with Lecture is at 7½. On Saints' Days, second Service (with Offertory for the Poor) at 11 A. M.

Church of the Transfiguration—8¾ A. M. and 6 P. M.

Church of the Holy Apostles—9 A. M.

Church of the Holy Innocents—9 A. M. and 7 P. M. On Saints' Days, and other Festivals, second Service (Eucharist) at 11 A. M.

St. Luke's Church, Brooklyn—8½ A. M. On Festivals and Fasts, a second Service at 5 P. M.

St. Mary's Church, Brooklyn—5½ P. M. On Fridays and Holy Days, at 8½ A. M. Friday Evening, with Lecture, at 7½ P. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR.

SEPTEMBER.

16 Fifteenth Sunday after Trinity.
19 Ember Day.
21 St. Matthew, Apostle.
Ember Day.
22 Ember Day.
23 Sixteenth Sunday after Trinity.
29 St. Michael and All Angels.
30 Seventeenth Sunday after Trinity.

OCTOBER.

7 Eighteenth Sunday after Trinity.
14 Nineteenth Sunday after Trinity.
18 St Luke the Evangelist.
21 Twentieth Sunday after Trinity.
28 Twenty-first Sunday after Trinity.
St. Simon and St. Jude.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

September 13th, Thursday.—A. M., Greenville. P. M., South Westerlo.

September 14th, Friday.—A. M., Coxsakie, Consecration. P. M., Athens.

September 15th, Saturday.—A. M., Kingston.

September 16th.—Fifteenth Sunday after Trinity.—A. M., Christ Church, Poughkeepsie. P. M., St Paul's Church, Poughkeepsie.

September 18th, Tuesday. — A. M., Lewisborough, Westchester county, Consecration. P. M., Bedford.

September 19th, Wednesday.—A. M., Somers. P. M., North Salem.

September 20th, Thursday.—A. M., St. Mark's, New York.

September 21st, Friday.—St. Mary's, North Castle. P. M., White Plains.

September 23d.—Sixteenth Sunday after Trinity.—A. M., Zion, Greenburgh, Ordination. P. M., Dearmans.

Domestic Missions.—We find the following "Appeal of the Closing Year" in the September number of the *Spirit of Missions*:—

The close of the year is at hand—not of the civil or ecclesiastical, but of our missionary year of labour, and care, and stewardship. Though the times have been hard, it has been, in some respects, a good year. Yet in view of what is laid upon us to do and to meet, of an enlarging field and increased liabilities, it has not been such as to call for either satisfaction or congratulation. The number of parishes contributing, has very little, if any, increased, and the same features which have marked the cares and toils, and receipts and expenditures of former years, have continued in the present. To some of these we would call the attention of our readers and of the Church.

1. The great bulk of the contributions comes from a few parishes, always ready and liberal.

2. Another large portion comes from legacies and individual offerings, often large and noble.

3. When these larger contributions from parishes, systematic and liberal, from legacies and individuals, are deducted from the whole amount contributed, they leave to the credit of the great mass of the parishes and members of the Church, a *very small sum*, as the evidence of an enlightened interest in the extension of the Gospel and the Church of Christ.

4. If every baptized member of the Church is a member of her Missionary Society, to which she has entrusted her missionary work, where are the annual contributions of her more than *one hundred thousand communicants*, and her baptized members, to be reckoned only by thousands of thousands, when she can only raise from all of these, with all their wealth, conferred by God in solemn trust and stewardship, the sum of $40,000 in a year, for the vast, solemn, and momentous work and field of her Domestic Missions.

5. It is a prevalent idea with the Laity, cherished and expressed, that the fault is with the Clergy. We, the Laity, say they are ready and willing, to let our Clergy only tell us our duty, and give us the opportunity. Let the Clergy take them at their word, and test this readiness, so often and everywhere professed.

We believe that it will stand the test, and that experience will prove the willingness of the people to give, if they are rightly instructed and exhorted; and that it is the interest of every clergyman, and every parish, to have the people often called upon, and even urged to give to interests and objects other than their own. It will enlarge the heart, it will open the hand, it will awaken sympathy and interest, it will give new life in many a languid, feeble parish, and will teach many a pastor the seeming paradox, but sober truth, that when his people are doing most for others, they will do for him most liberally, and feel and pray for him most earnestly and kindly.

6. We make one more appeal, then, for this year, to every minister and every parish which has not contributed, to send us in, during the present month of September, an offering, large or small, as God has blessed, and grace may prompt.

If several hundreds thus remember us, we shall be blessed indeed; if only *one hundred more* of our parishes shall come up to the work, "to the help of the Lord against the mighty," we shall rejoice and give thanks to Him "whose are the hearts of all," whose is the silver and gold, as well as "the Kingdom, and the power, and the glory, for ever and ever."

Western New York.—The Bishop has held Confirmations in Pierrepont Manor, at Adams, and at Zion Church, Pierrepont Manor—addressing the confirmed, and preaching.

Connecticut.—Christ Church, Pomfret.—On Friday, the 7th inst., the Assistant Bishop made his annual vistation to this parish, when the Rev. James Morton, the Rector elect, was admitted into the Holy Order of Priesthood. The Bishop preached an able sermon from the text, St. John x. 4.

The Convocation for the Eastern District of Connecticut had so timed their visit to this parish, that they might be present at the ordination. There were present, Revs. R. A. Hallam, D. D., R. Camp, W. W. Bronson, B. H. Paddock, A. Capron, and J. B. Linn. The Rev. R. A. Hallam and B. H. Paddock joined in the imposition of hands. Rev. R. Camp presented.

A day warm and genial as midsummer drew together a vast crowd to witness the administration of this solemn office, and to hear the eloquent address of the Bishop, who was about to invest another with full authority to spread the fold and faith of the Redeemer.

Mississippi.—We learn from the *Church Herald*, that the Convocation at Grace Church, Canton, which was called by the Bishop for the 24th, 25th, and 26th ultimo, was responded to by the largest number of Clergy that have ever attended any similar service in the Diocese. There were present, besides the Rt. Rev. the Bishop, the Rev. Messrs. Haested, of Calvary, Holmes county; Corbyn, of St. Andrews, Jackson; Ozanne, of St. Philips, Kirkwood; Weller, of Mt. Salus Academy, Clinton; Scott, of Trinity, Yazoo City; Damus, Missionary at Hurricane and Diamond Place, and Sansom, Rector of the Parish. "We are glad to learn," says the *Herald*, "that so much of the Divine blessing and success attended the late Convocation held at Canton, and that there were not only a large congregation in attendance, but more of the Clergy present than ever met at 'any similar Service of the Diocese.' These assemblies of Bishop and Clergy, which are as old, almost, as the first labours of Christianity, are calculated to do much good in drawing together both Clergy and Laity for religious purposes, to inquire into the state and condition of the neighbouring parishes, what their several wants may be, that the best means may be devised for their growth and prosperity. Such assemblies for mutual improvement are no doubt calculated to do great benefit to the Church, in bringing together numbers of people who are entirely ignorant of the Church and her solemn services. We hope it may be our privilege to report many similar assemblies in this and other Dioceses. We understand that it is proposed by the Bishop to divide the Clergy into three Convocations, Northern, Central, and Southern. This plan we approve of, as it will save the Clergy from unnecessary travelling and expense."

Wisconsin.—The Journal of the Ninth Annual Convention of the Church, in the above Diocese, has been issued in published form. Preceding it, is a list of the Clergy in Wisconsin, who, we find, number forty; the total number of organized parishes is thirty five. The parochial reports exhibit extreme efficiency; families in parishes, 1,326; communicants, 1,448; baptisms, 399; confirmed, 187; Sunday scholars, 1,266; parochial donations, in twenty-three parishes, $12,848; missionary and other contributions in all the parishes exceed $2,000. The Committee on the State of the Church refer with gratitude to the generous gifts of Eastern friends for Church purposes in the Diocese; gifts which have, in many parishes, laid the foundation of permanent temporal prosperity, and have become a nucleus, which has already increased a hundred-fold. They would, however, suggest to benefactors the remembrance that the Church in Wisconsin has but just entered on the borders of her heritage, remarking:—

Barely one-third of our State is yet settled. Multitudes of towns and cities are to spring up still further west and north, and for which lots for churches, parsonages and parish schools must be obtained. These can now be secured for comparatively a trifling sum, and towards this, as repeatedly urged by our Bishop, the attention of the friends of the Church in the West, both at home and abroad, is respectfully directed.

The Bishop, in his address, makes the following statement and appeal:—

The progress of the Diocese has been much slower than I wished; yet many circumstances, I am happy to say, have occurred which afford ground of encouragement. We still want, to an alarming extent, means, and devoted clergymen. Our statistics I am certain will be gratifying. Having visited all the Clergy, and worshipped with them in their houses or places of prayer, which are sometimes upper rooms, or school or court houses, I must state that owing to circumstances which they cannot possibly control, they are often discouraged. To some stations no accessions have been made, and the inhabitants are yet few and scattered. From others, our zealous members have removed. While one parish has scarcely been able to welcome an Episcopal family for years, into an adjoining one they are moving almost every month. Perfectly convinced that the labours of my brethren will not be in vain in the Lord, I exhort them to persevere, or to follow their flocks to new and more attractive places. That there are many such places we all know. And shall they be left, year after year, unsupplied? Assured of the blessing of our Divine Master, when the work is his, and to his glory, I confidently say that everything depends upon ourselves. Let us be up and doing. Rally with love and generosity around the school of the prophets which God in his goodness has raised up in our midst, and send thither all the youth whose hearts, through your influence and teaching, the Lord has touched; that there, in seclusion, and under able and devoted teachers, they may be duly prepared for the ministry of reconciliation.

In the course of this address, topics are referred to of vital interest in all our Dioceses, and in a manner commending them to general consideration:—

I wish you to take the subject of Diocesan Missions into serious consideration. We have now strength to do something for this important cause. Having been aided for many years by the Domestic Committee, we should begin to assist ourselves. The contributions of all the parishes during the past year have not been sufficient to sustain one missionary! I speak this to your shame;—and I beseech you, by your love of the Redeemer, to permit such a state of indifference no longer. Why should we not organize an active Society, and raise funds sufficient to send forth several missionaries besides those who are in the service of the Board, or else to make such additions to the very feeble incomes of those who are now in the field, as to enable them to devote all their time without anxiety to parochial work?

The annual Advent appeals of that Committee which, under God, has nurtured us so long and still sustains us, will not, I hope, be passed by unheeded by any clergyman in the Diocese. Our exhortations in the cause of the missions should be earnest, often, and trumpet-tongued. And ought the requests of the Societies which have so frequently and so generously supplied us with copies of the Book of Common Prayer to be forgotten? I trust not.

The prevailing and perhaps the almost necessary course pursued in the district schools of our country, makes the duty of parents and pastors, in relation to the religious education of children, most solemn and imperative. Parish schools, however important, and when properly conducted, their importance can scarcely be exaggerated, must be of slow growth. But children are rising up by thousands and tens of thousands in our midst; and the influence of society, the existence of our Government, the prosperity of the Church, and their own salvation, require that they be trained from the dawn of reason in the nurture and admonition of the Lord. Let there as much time be given as possible by the members of the Church to catechetical instruction.

We have the following exhibit of the affairs of Racine College:—

There are now sixty-one students in actual attendance; a number greater by ten than at this season last year; while several are withdrawn during the summer session, for agricultural labour. Eight students are expected to graduate in the Shorter course of studies, at the approaching Commencement, on Thursday the 26th of July, to which all friends of the College, and the Clergy especially, are invited. The College Library now numbers 1,000 volumes, and is steadily increasing. The next session will commence, if the Lord will, on the 19th of September ensuing; and the support of the Diocese is still solicited for the College founded under its auspices.

On the whole, this Journal is invested with more than ordinary interest, and speaks well for the faithfulness of pastors, who, amidst more than ordinary difficulties, and with uncertain means of support, have so laboured that their work is not in vain in the Lord.

THE CHURCH ABROAD.

England.—The Church journals continue to record the consecration and re-opening of new or restored edifices, and it is gratifying to observe the growing respect for a solemn ceremonial on such occasions. Many of these erections are instances of the private munificence of noble-hearted members of the Church. The Dowager Marchioness of Londonderry has laid the foundation-stone of a new church at Seaham Colliery, designed by her ladyship to be a memorial to the late Marquis. The church is intended to be in the Early English style, with decorated windows. The seats will be open, and the whole of the sittings will be free, so that it may emphatically be called the Church of the poor. It will be capable of accommodating between four hundred and five hundred people, and will not only be built, but will also be endowed, at her ladyship's sole expense.

The attempt, in the House of Commons, to introduce lawlessness and disorder into the Church, by a dispensing power to the Clergy to act in opposition to their vows of canonical obedience to their Bishops, happily did not succeed. It arose on the Burials' Bill, in which it was moved to introduce a clause to the effect that, in case of a Bishop delaying to consecrate a cemetery, the Clergy might officiate at interments therein, previous to consecration, by permission of the Secretary of State, and without incurring any penalties for so doing.

We find that among the Clergy of Bristol who have commenced the practice of open-air preaching, are the Vicars of St. James and St. Philip and Jacob, the Revs. W. Bruce and S. E. Day. The practice has also been commenced by Laymen and Dissenters.

The beautiful old stained glass windows in the chapter-house of York Minster, have been restored by means of scraps of ancient stained glass found in the store-house of the Cathedral. The windows in the vestibule connecting the north transept with the chapter-house, are likewise to be restored.

The determination to prohibit the saying of the prayers in monotone, at the Chapel of St. Mark's Training College, continues to excite a strong feeling of uneasiness. Many are about to withdraw their subscriptions to the National Society, on the ground of its being a mischievous concession to puritanical prejudice. Amongst many others who have come forward to protest against the proposed alteration, is the Rev. Thomas Helmore, the Precentor of the College, and formerly the Vice-Principal, who urges the necessity of a strong expression of opinion. "Our hope," he says, in a letter to the *Guardian*, "is in the justice, kind-heartedness, and real good-will to the Church of England, of the Bishop of London. As Ordinary of St. Mark's, he can certainly order the continuance, at all times, of Divine Service, of the rational and consistent choralism which has for twelve years been established, by God's blessing, among us. I have myself appealed to his Lordship to stay, if only till I have had opportunity to state my reasons against the alteration before the Council, all essential changes in the Service. Meanwhile, I am happy in the assurance that '*a good deal of strong feeling seems to be brewing on the subject*' all over the country. It is natural it should be so, for the enemies of beautiful ritual and choral services would be only too happy in seeing the finger of destruction laid, however lightly, upon St. Mark's. That institution, thank God, does not stand alone; and it will be well for her friends to remember this, as well as, I am sure, her enemies will. But in order that some expression of public feeling on the part of Churchmen may be given, I venture to suggest that formal remonstrances be drawn up, and signed by as many communicants in every locality where such a feeling either exists already, or can by proper representations be aroused, and sent in, either to myself or to the Secretary, or to the Principal of St. Mark's, to be laid before the Council immediately."

The Rev. Derwent Coleridge, having been presented to the living of Northolt (lately occupied by the Rev. W. G. Humphrey), there will be a vacancy in the Principalship of St. Mark's Training College, Chelsea.

Professor Selwyn, who succeeds Professor Blunt in the Lady Margaret's Professorship of Divinity at Cambridge, is to make his first public appearance in his new character on Friday, the 2d of November. He proposes to commence with lectures on the book of Genesis, with special reference to the Septuagint version.

The Church does not sympathize with the clamour that is being raised against certain regulations as to places of public recreation, in the hands of the Government, being open to the people on Sunday. One of the most earnest-minded Churchmen in London is Mr. Hubbard, late Governor of the Bank of England, who has just erected a church for the poor at his own expense; yet Mr. Hubbard has declared, at a public meeting for giving more holidays to the working classes, that "he was glad that one of the first of Sir Benjamin Hall's acts had been to obtain her Majesty's consent to the band of the Guards playing in Kensington Garden on Sunday afternoons."

The Bishop of Salisbury has been holding his Primary Visitation. His Lordship stated in his Charge, that, with regard to the proposed alterations of the Liturgy, he deprecated the introduction of any change in the established order of the services, as long as the subject remained unsettled by proper authority. The only change he was disposed to countenance was the use of the Litany in the evening, provided the appointed Service for Morning and Evening Prayer had been previously gone through. He begged his Clergy to avoid any unauthorized changes, however desirable they might appear; as in such case he should be compelled either to forbid what might have been found to work well and to be acceptable to the parishioners, or to sanction that which he had no right to sanction. He spoke of the practice of open-air preaching, so successfully adopted in many parishes, and thought it would, for many reasons, be found expedient to appoint clergymen in that particular office, who should travel from place to place in the exercise of that function. He wished to see the revival of the periodical meetings of the Clergy, and intended to take steps for that purpose. His Lordship then said that he should expect a higher standard of attainments from the candidates who offered themselves to him for ordination than had hitherto been deemed sufficient. He should require a thorough knowledge of Holy Scripture, and a clear insight into the doctrines and principles of our holy Church. He should make a strict personal inquiry with respect to all those persons whom he admitted to Holy Orders. He should for the future, with a view to keep his Diocese free from such persons as were undesirable, require every minister who comes to officiate therein to hold his license; and he should set his face against any minister's officiating for a longer period than a fortnight, unless he were licensed by him.

One of the London daily journals, opposed to the spiritual independence of the Church, with reference to the refusal, on the part of the Queen, to grant the recent petition of Convocation, says,—

In consequence of the determination of the Government not to accede to the petition of both Houses of Convocation, to be allowed to sit for the despatch of actual business—that is, for making laws and canons for the Church—a combination of High Churchmen is in course of formation, who adopt, as the basis of their proceeding, that they have a right to sit, independent of the Government and Parliament, and that they are determined, if they obtain sufficient assistance, to exercise that right, and then to test it by appeals to the proper authorities. It is a fact, continues the writer, which has recently transpired, that soon after the Archbishop of Canterbury transmitted the petition from the two Houses of Convocation to Sir George Grey, for presentation to her Majesty, his Grace was sent for, in order that his private opinion on the policy of the step recommended might be obtained. The Archbishop firmly and promptly declined the responsibility of recommending that such powers as those sought for should be given to Convocation, and went so far as to say that if they were granted, the stability, if not the very existence, of the Church of England would be seriously jeopardized. In consequence of that opinion, the Government at once recommended her Majesty not to countenance a proposal fraught with so much danger.

Canada.—We learn from the *Church*, that on the 5th inst., the Archdeacon of York held his Triennial Visitation of the Niagara, Gore, and Wellington Deaneries, at Christ Church, Hamilton. After Divine Service, and a Sermon by the Rev. J. C. Usher, of Brantford, on the 9th and two following verses of the 3d chapter of 1st Corinthians, the roll of Clergy was called by the Rev. G. A. Bull, acting as Secretary, when fifteen answered to their names. Several Churchwardens were also present. The Archdeacon's Charge was lengthy: he referred to the progress of the Church, which he had an opportunity of observing in his recent parochial visitations—the necessity of providing buildings to be peculiarly set apart as churches, that dissenting places of worship or places of secular use might be dispensed with—and the system of free pews and the provisions which should be made for strangers and the poor desirous of worshipping, when pews were rented; also the support of Clergy, and the general objects of the Church, by the mode of tithes. These were the chief points of the Charge, which we hope soon to see in print.

THE WORLD AT HOME.

Suicides and Murder.—Two melancholy occurrences of this character were discovered here a few days since. In the first case, two German women named Stein, sisters, driven to despair from want, administered poison to a little boy, son of one of the women, and then both the miserable women committed suicide by swallowing prussic acid. They had worked at the straw bonnet making, and by the failure of the house for whom they worked, were thrown out of employment. From time to time they have been aided pecuniarily and otherwise, by a German named Louis May, who knew them in Germany previous to their emigrating to this country. Latterly, however, they became very much reduced, and told May that they would commit suicide if circumstances did not alter favourably, a threat which unhappily they were not prevented from carrying into effect. The other case was that of a German student, who fought a duel in Germany, killing his adversary; he fled to this country, where, suffering from the remorse which the recollection of this act brought with it, he armed his hand against himself. He was found on Staten Island with a fatal pistol-shot wound in his breast.

Another Dreadful Railroad Accident.—As the Philadelphia afternoon train of the Camden and Amboy Railroad was on its way to this city on Saturday, the axle of the locomotive broke, and there was a dreadful crash. Mr. Holland, the engineer, received injuries so severe that amputation of the leg above the knee became necessary, but he died in about two hours after the operation was performed. Thorne, the fireman, though badly hurt will probably recover. None of the passengers were injured, though greatly alarmed. The train was proceeding at its usual rate of speed, about twenty-five miles an hour, at the time of the accident, and it is a miracle that a large number of lives were not lost among the passengers in the way car.

The Yellow Fever.—The accounts from Virginia are more and more distressing. It appears that in addition to the yellow fever, which continues without abatement, the loathsome small-pox has made its appearance, and on Saturday ten persons were taken ill with it. It is stated, also, that the fever is spreading throughout the country adjoining Norfolk. The epidemic in New Orleans is on the decline. We find that at Norfolk on Sunday there were forty deaths from the fever, and a considerable diminution in the number of new cases. At Portsmouth on Sunday there were six deaths. Drs. Marshall and Fleatz of Baltimore, Dr. Craycroft of Philadelphia, Dr. Smith of Columbia, Pa., and Drs. Gouch and Morse of Richmond, are dead. Dr. Balfour of Norfolk is also dead. The fever has broken out at Suffolk, sixteen miles from Portsmouth, and the people are flying panic stricken.

Aid to the Sufferers in Virginia.—We learn from the *Mobile Daily Tribune*, that at a meeting of the "Brotherhood of the Church," held at Franklin Hall on Friday evening, it was resolved to send two nurses to wait upon the sufferers at Norfolk and Portsmouth.—Mr. W. T. Walthall and Mr. W. C. Miller, members of the society, were selected to go upon this mission, and took their departure on the 9th inst. The former gentleman is the vice-president, and the latter, treasurer of the society. The funds to be employed in this labour of love were contributed entirely by the members, which speaks well for the liberality and philanthropy of the Brotherhood, especially as the association has only been recently formed.

The Prohibitory Liquor Law.—Last Friday, according to arrangement, the case of Coleman & Stetson, proprietors of the Astor House, who are charged with violating the provisions of the prohibitory liquor law, was commenced in the Court of Sessions. Several witnesses were called, but failed to appear, and the trial was, therefore, adjourned to Friday, the 21st inst.

The American Minister to England.—Letters from Washington state, that Mr. Buchanan, our Minister at London, will not return home on the 1st of October, certain complications with reference to Central American affairs rendering it necessary for him to prolong his term of service.

Prosecutions against a Railroad Company.—It is stated that prosecutions are about to be commenced before the United States District Court in this city, against the Camden and Amboy Railroad Company, in behalf of several of those injured by the recent accident.

Rapid Increase of Population.—The total population of Chicago, as by the census just taken and complete, is 80,028. In 1850 it was 28,620.

Mortality of New York.—The health of the city continues to improve. The number of deaths last week was 501, which is 47 less than during the week previous, and 84 less than during the week ending a fortnight previous.

Mortality of Brooklyn.—The whole number of deaths in Brooklyn for the week were 115; of this number were, males 65, and females 50. Of these there were, adults 35, and minors 80.

California.—The steamship *Empire City* arrived at this port on Monday from Aspinwall, with the California mails to the 18th ult., nearly a million of treasure on freight, and a full complement of passengers. Her advices from San Francisco have been anticipated by the arrival of the *Northern Light* on Satur day last. We regret to find that the catalogue of crime is longer and more varied than usual. In addition to the ordinary number of deaths by violence, we have an interesting description of the discovery of a bogus gold manufactory—the details of the murder of six Americans by a band of Mexicans, at the village of Rancheria, in Amador county, and the subsequent lynching of the perpetrators of the foul deed—the reported slaughter of some miners by the Indians, with other casualties, such as boiler explosions, fires, and suicides.

THE WORLD ABROAD.

Great Britain.—The last English journals are filled with the details of the Queen's visit to France. The cordiality of her Majesty's reception appears to have delighted her loyal subjects. Her Majesty returned to England on Tuesday, the 28th ult. It was mentioned that the officials of the Great Northern Railway had received instructions to hold in readiness their train of State carriages for the conveyance of the Queen and the Royal family from King's-cross station, London, to Scotland early in September.

Her Majesty arrived at Portsmouth from France on the 28th ult., and immediately crossed over to Osborne, in the Isle of Wight.

There was a report that the Speaker of the House of Commons, the Right Hon. J. Shaw Lefevre, being affected by his arduous and responsible duties, his long and indefatigable services are to be rewarded by a peerage, which will be offered to him by Government, under the title of Baron Heckfield, taken from the right honourable gentleman's estate in Hampshire. Sir George Grey and Mr. Baines are amongst those named for the office.

The death of the Duke of Manchester is recorded. He is succeeded in the dukedom by his eldest son, Viscount Mandeville, M. P., born October 15, 1823, and married, in 1852, to the Countess Louise D'Alten. The present duke was educated at Sandhurst Military College, and was some time in the Grenadier Guards. He retired from the army in 1850. He was returned to the House of Commons for Bewdley in 1848, and at the general election for Huntingdonshire.

There is also recorded the death of Viscount Hereford, the premier viscount of the English peerage. The deceased, who was in Holy Orders, and held the Rectory of Little Hereford, succeeded to the viscounty May 31, 1843. His eldest son, Robert, born in 1843, succeeds to the family honours.

It is stated that at the late assizes at Montgomery, in Wales, the Right Hon. John Jervis, Chief Justice of the Common Pleas, complained that the county authorities had recommended to the Queen, for the position of high sheriff, a gentleman whose slender means would not allow him to give Her Majesty's representative a proper reception. He was sorry to be introduced into that county, as representing the Queen, in the form that he had been; and he certainly did not expect to have the carriage opened to him, when he entered the hall, by a stable boy in his shirt sleeves.

A marble statue of Walpole, the minister of George II., has been placed upon its pedestal in the long corridor leading from Westminster Hall to the entrances of the Houses of Parliament. The work is from the chisel of Mr. John Bell, and represents the person of Walpole in the Court costume of his age, addressing the House of Commons, with one hand thrust into his bosom, and in an attitude, and with an expression of boldness, characteristic of the man.

The eminent sculptor, Park, is dead. The deceased, who was celebrated for his portrait sculpture, was a native of Glasgow, and studied under Thorwaldsen at Rome. He was remarkable for the vigorous and faithful expression of his busts.

An English company are about to construct a suspension bridge from the heights of Pera to Scutari—that is to say, from Europe to Asia. The plan was made to the Porte some time since by an English engineer (Mr. Kennard, of London), and has been approved. The funds for the undertaking will be subscribed by an English company. The cost is estimated at between £600,000 and £700,000.

An English company has offered to purchase certain of the crown lands in Turkey, to the value of £1,000,000 sterling.

General Sir George Brown has refused an offer of eleven hundred guineas for the grey hunter which carried him at the Alma.

Mrs. Lawrence, of Ealing Park, so well known in fashionable circles, and as a patron of horticulture, has died very suddenly.

A few gentlemen have proposed to erect to the memory of Mary Russell Mitford, some memorial which shall testify the respect entertained both for her literary talents and her private virtues.

It appears that subscriptions are being collected for a national testimonial to Mr. Roebuck.

A working bell-hanger in North Shields has, by a decision in the Court of Chancery, become entitled to a very large fortune—report states £70,000. He is over seventy years of age.

It is said that the editorship of the "*Quarterly Review*" is now in the hands of the Rev. Penryn Stanley, the biographer of Dr. Arnold.

The harvest was turning out very well all over the kingdom, though not quite so abundant as that of last year. Wheat had fallen about 3s. a quarter.

The accounts from the manufacturing districts report increased and steady trade.

By a recent official return it appears that upwards of 90,000 persons are employed on the railroads of the United Kingdom now open for traffic.

Among the medical graduates of the Edinburgh University who obtained their diplomas at the last examination, were a Chinese and four Egyptians. The Chinese graduate Wong Fun, is believed to be the first of the Celestials who has ever graduated at a British University.

Agricultural labour was rising everywhere, the change being most remarkable in Ireland, where reapers are now earning nearly as much a day as they formerly did in a week. Great difficulty is found throughout the United Kingdom, in France, and in some other continental States, in procuring labourers in sufficient force.

A Post-office notice just issued renders it no longer necessary that newspapers for the Colonies and foreign countries should bear the Government stamp in addition to the stamp for postage.

Upon its being proposed to get up a national memorial to Miss Nightingale, on her return from Scutari, it was suggested that it should be in the form of a grant to enable her to establish a hospital in London, where ladies may act as volunteer nurses, as they have done in the East. A letter from Mrs. Sidney Herbert to the papers says that the establishment of such an institution is the great desire of Miss Nightingale's life.

France.—The greatest excitement was produced by the visit of the Queen of England and her royal retinue. The Emperor met them at Boulogne, where her Majesty disembarked. After the ceremony of reception there, the Queen and the Princess Royal, the Emperor and Prince Albert, entered a carriage drawn by six horses; the Prince of Wales and the Prince Napoleon entered another carriage; the suite took others. The *cortège* then set out amidst thundering cries of "Vive la Reine," "Vive la Reine d'Angleterre!" "Vive la Reine et Prince Albert!" and "Vive l'Empereur." And so the Queen continued on her route to St. Cloud, the people, and the troops, and the National Guard, shouting, the bands playing, and the artillery thundering. It was a grand, a noble, a heart-stirring spectacle. By the time the *cortège* reached the Champs Elysée, it had become dusk; and, by the Emperor's orders, the *cortège* broke into a trot.

At 8½ o'clock the *cortège* arrived at St. Cloud, announced by salvos of artillery. Her Majesty the Empress stood at the foot of the staircase, accompanied by her imperial highness the princess Mathilde, by the ladies and officers in waiting of the Emperor and Empress, as also by the marshals of the palace, by the ladies and officers appointed to wait on her Majesty the Queen of England during their sojourn, by their excellencies the great officers of the crown, by his excellency the Minister of State and the Emperor's household, and by his excellency the Minister for Foreign Affairs. Immediately after ascending to the grand apartments, the Emperor presented to her Majesty the Queen the ministers, the great officers, and officers of his household. At 9½ o'clock their Majesties entered the Diana Gallery, where dinner was served. Their Majesties afterwards returned to the state apartments, where they remained till 11 o'clock. Sunday, the Queen remained within doors. Divine Service was performed in one of the *salles* on the ground-floor of the Palace of St. Cloud, which was attended by her Majesty, Prince Albert, the Prince and Princess with the Royal suite, and about ten other persons. The Service was performed by the Rev. Dr. Hale, Chaplain to the British Embassy. On Monday, her Majesty, the Prince, and suite, visited the Exposition of the Fine Arts. Tuesday, went to Versailles. Wednesday, breakfasted at St. Cloud; visited the Exposition; lunched at the Tuileries; dinner at St. Cloud; private theatricals by the *artistes* of the Gymnase. Thursday, visited the Louvre; dined at the Tuileries; grand ball at the Hotel de Ville. Friday, grand review in the Champs de Mars; lunch at the Ecole Militaire; visit the Hotel des Invalides; evening at Opera Comique. On Saturday, visit to St. Germaine; Sunday, rest; Monday, her Majesty was to return to England.

Previous to her Majesty's departure she visited the tomb of the great Napoleon, but as the ceremony took place at nightfall it is not very fully described. General Canrobert was invested with the Order of the Bath. Her Majesty received the warmest demonstrations of respect from the French people up to the latest moment.

Spain.—The Church appears to be in a critical state in Spain. The Church property sales were daily continued. The Pope's Nuncio, in demanding his passports, had strongly condemned the measure. The Government had received information that a public demonstration was getting up against the Pope. Precautions were taken to prevent a disturbance. His Holiness was to be burnt in effigy.

Rome.—We learn that the elevation of M. Lucien Bonaparte, son of Prince de Canino, to the dignity of Cardinal, at the next Consistory in September, was very probable. His eldest brother Joseph had returned from Paris to Rome.

Wurtemburg.—The Second Wurtemburg Cham ber having demanded of the King a reform in the political organization of Germany, his Majesty refused to comply with the request, and dissolved the two houses of Legislature forthwith.

Austria.—Letters from Vienna speak of the menaced dislocation of the Austrian Cabinet. There are two elements struggling for mastery—one, now in office, and favourable to the Alliance of the Western Powers, but without action; the other, which is not only favourable, but desires to co-operate actively and speedily. It is the latter (the letter says) that has the best chance of success. It is said that a concordat between the Holy See and Austria was signed 19th ultimo, and will be published as soon as ratifications are exchanged.

Russia.—An Imperial Russian ukase has been issued, ordering the compulsory embodiment of militia in eleven provinces. The enrolment will commence on the 1st of October. The proportion ordered is twenty-three men to 1,000 souls. Letters from Odessa state that large detachments of troops had been marched from the north to Ismail, in consequence of intelligence which Prince Gortschakoff is said to have received respecting an intention on the part of the Allies to land 50,000 men in the neighbourhood of that fortress, who, by marching along the coast, under the protection of the fleet, would be enabled to cut off the communication of the Crimea with the main land. In order to avoid this eventuality all disposable troops will be sent to Bessarabia.

The War.—The news by the *Atlantic*, which came down to the 25th ult., from England, did not communicate much of importance respecting the war. There is full information of the successful repulse of an immense body of Russian troops, amounting to 60,000 or 70,000, commanded by Prince Gortschakoff in person. The repulse was principally conducted by the French and Sardinian troops, on the banks of the Tchernaya, and took place on the 23rd ult. About 500 prisoners were taken, and the Russians left 2,500 men dead on the field. A subsequent despatch says that the total number of Russians buried was 3,329. The loss on the side of the Allies was 180 killed and 810 wounded.

The London *Standard* of the latest date said,—"The Sebastopol problem is rapidly approaching to a solution, if indeed it has not been already solved. General Simpson's despatch of the 11th inst. states that 'the advanced works of the Allies are so close to the enemy that it is with the greatest difficulty any approach can be made.' The form of expression is not very clear, but we think the most reasonable interpretation amounts to this—that the works of the Allies are so far advanced that they can be pushed no further without an actual collision with the works of the enemy—consequently, that nothing remains to be done but to open fire with the whole weight of our artillery, or to attack the enemy's works by escalade and storm. It is, moreover (unofficially, indeed,) reported that the Allies are separated from the enemy's works by no greater distance than sixty yards—a representation that substantially agrees with General Simpson's despatch. The despatch, as we have said, bears the date of the 11th inst., but Gortschakoff, writing on the 20th, affirms that on the morning of that day the fire of the Allies had slackened, adding that the fire of the Allies had caused but little damage. Now, it is not easily comprehensible how a fire from several hundred pieces of very heavy artillery, continued, as we presume it was, for nine days—from the 11th to the 20th—and at no greater distance than sixty yards—or, for that matter, at three times sixty yards—could cause but little damage."

The statements regarding Omar Pacha's movements were still contradictory. A despatch said he had returned to the camp in the Crimea, for the purpose of taking part of the Turkish troops to Asia. Omar's troops will be replaced in the Crimea by the Turkish contingent under General Vivian. He had been decorated with the British order of the Bath.

The *Military Gazette* of Vienna states that the Emperor Alexander, accompanied by his brothers, Nicholas and Michael, will, towards the end of this month, proceed to Sebastopol, as he verbally promised his late father to do, to thank the garrison for their brave defence.

By the *Africa*, which touched at Halifax on Tuesday, we have a week's later news from Europe. But the attitude of the contending armies was unchanged. The renewed attempt to enter Sebastopol had not been made. Interesting details of the battle of Traktir Bridge, on the Tchernaya, and the official accounts of the Allied Commanders, had been received. They do not alter the complexion of the affair. It was evidently a decided victory for the Allies. Another Russian attack upon the Allied lines near the Cemetery was looked for, and preparations were being made to resist it. It is definitely announced that Omar Pacha is to take command of the forces in Asia forthwith. There is nothing of importance from the Baltic, or in regard to the state of affairs at Kars.

Imperfect in original

COMMUNICATIONS.

For The Churchman.

PROTESTANT CATHOLIC.

NO. VIII.

We have already noticed that public officer in the Roman empire, who, from his general control of the fiscal department or revenues of the province or diocese, was called the Catholicus, or, as we might translate it, the Fiscal General. As the Catholicus had also his subordinate officers, these were called Catholicians, καθολικιανος, and long after the name Catholic had become current in the Church, a statute of Justinian enacts "that all professing the true faith should adopt the name of Catholic Christians." "The Catholic Church," says Cyril of Jerusalem, "is that which is spread over the world, and which teaches generally and constantly all the doctrines necessary for man to know."

The statute of Justinian was, perhaps, as much a measure dictated by worldly policy as orthodox piety, inasmuch as the word Catholic blended, if it did not identify religion with the State, the purport and tendency of which might be particularly important at a time when the Roman empire was so enfeebled, that the ties of religion seemed to be the only threads, slender as these were, by which the colossal structure could hang together. Whether it really had this effect on the State or not, every particular church was now as much a Catholic Church, and was as anxious to maintain the name, or at least there was a motive now held forth to maintain it, as well as the Church Universal—every Christian Church, from the dictates of loyalty as well as religion, had now a political inducement to call itself Catholic. It was Catholic now, not merely in reference to a "*quod semper, quod ubique, quod ab omnibus*," but because it belonged to the great establishment. It was the Church of the empire, it was therefore as much œcumenical as it was Catholic, and Justinian undoubtedly intended to blend the ideas that the religion of the State, the œcumenical religion, should also assert an influence in the preservation of its integrity. Justinian, in his law of the empire to make men Catholic Christians by calling themselves so, aimed at the same object that Charles V. contemplated at the era of the Reformation. Not satisfied with being Christians, or having men imbued with the spirit which that title implies, they each laboured to establish a uniformity of doctrinal language, and teaching and practice, by wearing a name superadded as the livery of their dominions. This uniform which those monarchs tried to impose upon the Christian world was admirably calculated to make good soldiers, and if the Church was a machine like an army, or a body without a soul, moved by mere instincts, nothing would be better than such imperial mechanical laws. But neither of these prominent men seemed to have had any right perception of the true wants of man, and of the true religious life. Discipline and laws may make hypocrites just as they make an army, but they make no Christians. A Christian is not made by rule, by discipline, or by law—though he is the last to ignore or neglect any one of these; and kings and governors are only tinkering at the Church when they attempt to establish unity and uniformity by mere political rule.

Hence in both cases there was a complete failure, and these rulers lived to see more schism and more sect in their day than any of their predecessors of any other day; much, if not the most of it, too, the very fruit of their own mistaken policy—and that because it was policy. There lay the mistake. Justinian and Charles were both wise men, but neither of them understood Christianity, neither of them had taken their lessons from the right source; hence whilst admirably calculated to make disciplined troops, they could make no Christians, and whilst they strove to make men Catholic Christians by calling them so, laying more stress upon Catholic than upon Christian, they turned Christians out of doors only to make all men alike. They took hold of the subject by the wrong handle, the wrong end; they committed a political as well as religious *hysteron proteron*—a blunder, the folly of which is better understood, perhaps, at this day than it could be in theirs, but the effects of which are still hovering about us in the vain hopes of many, that men will ever or can ever be as Catholic in the wording of their creeds as they can be in the charity of their hearts. There is the true Catholic; there it was that Catholicity began, and there it must reach its consummation—we say not its end—for as a principle it is endless. It began in the enlarged feeling that discarded all party, and that suspected no party, because it felt *with* as well as *for* all—it looked to all for a responding sympathy with all. Sect it ignored as sect, not to affix a stigma, or raise the cry of odium, or brand an erring brother with abhorrence. Not so did this word Catholic come into use—not so was it adopted as a new favourite in ecclesiastical tongue; it was the dictate of charity itself, and therefore it could recognize no sect. It was as loth to seek it as it was to find it; and therefore it found it not but to cover, or to hide it rather, with that mantle of charity that "covereth a multitude of sins." Not indifference to error, not an indiscriminate amalgamation of error and truth, it announced the truth in love, and, like the good Samaritan, to a disordered soul, it poured its oil and its wine rather to heal than to make the wound, much less to enlarge it. For what was its purport? It proclaimed union among the Churches, and by proclaiming it taught it. It came into use and currency spontaneously, we may say. It was not, it could not be, adopted as antagonistic to any sense save that which would be self-destructive. It arose, therefore, on the broad ground that the Church of God is one people, —one great assemblage in his eyes—one society—one family—one brotherhood in Christ. It took no cognizance of sects and divisions, except for the purposes of re-union and lov; and in the great and hallowed feeling of the one vast body in Christ, there was the universality of an expansion of soul that could reach to the skies, and survey with delight the unknown, remotest bounds of God's mighty empire. It was then, and in those primitive times, not a Catholicity even limited to this earth. It was not confined to the bounds of East and West, North and South. It was universal in the sense of the *Universe*,—whatever was God's was embraced within it. Such was its beginning. It was the earnestness of unity and concord that gave it being; and though it arose in the midst of party, it came forth as the healer of party; and thus and for this looked ever on party with benignity and compassion. The Catholic spirit then was no spirit of antagonism to man—to any man; no hostility as yet to any. It arose when the spirit of Jesus was yet living and energizing in the earliest disciples; and as it was the spirit of Christ, so it looked abroad over all that were baptized in His name as belonging to His fold; and if any had gone astray, it only sought to win back again, not to repel. The Catholic spirit, indeed, was slow, reluctant, and unwilling to apply the word Heretic to any; for it was checked in this by the name of Christ: and if there was, at any time, any other manifested, it could only be when the individual lost sight of his own Catholicity; and, like the disciples, on a well-known occasion, deserved the rebuke that they were "not conscious what spirit they were of." Such was the spirit of primitive Catholicity, and for its truth we need not appeal to authorities. For unless we suppose the primitive Church already teeming with deep corruption, we cannot imagine any but the best, the most benign, as well as the most conciliatory meaning conveyed by any designation like this. Men were Catholic, it is true, in contradistinction to all Sect, but neither in the spirit of hostility nor of odium, did they repudiate what seemed to break the unity of the great body; they still maintained the unity of the spirit in the bond of peace, and never closed the door upon the returning wanderer.

It was with this view and feeling, evidently, that it was introduced into the third division of the Creed. It is in the true spirit of Catholicity that the article was adapted that expresses the character of the Church as holy and Catholic; and it is in the same spirit it should be read and repeated.

But time, which modifies and influences everything on earth, has also had its influence on this. Even the word Catholic could not escape, and it has more than once in history obtained currency in a very doubtful sense. The corruptions with which it has been associated have also created prejudices that identify it only with a corrupt system of faith, and in many quarters it has no other meaning. And indeed, when we call a corrupt Church Catholic, it is impossible to use it without lowering the word, or giving a character the Church does not merit. When a Church has lost her Catholicity we can no longer call her Catholic.

The worst feature in a Church once Catholic, and which of all others should justly negative her Catholicity, is the spirit of persecution. Arrogant pretension alone could lead to such a course; and thus a total departure from every noble feature implied in the title of a Catholic Church. If there were nothing else to forfeit the name and character, this alone would decide it; and we have only to test the Church of Rome by this alone, to determine her authority. She calls herself the Roman Catholic Church: we know she is Roman; we wish she were Catholic. She would then have a different spirit, as well as a pure creed. Now we must hold up our hands against her assumptions of power, her deterioration of truth, her infraction of Christian liberty; and whilst we fairly charge her with a gross departure from every nobler feature of Catholicity, we claim for ourselves, in the spirit of the name, to be Protestant and Catholic.

If the word Catholic had always retained its pure and primeval sense, that sense which expressed the generous expanse of the Christian heart as well as the largeness of the Christian creed, we should in that case be loth to associate with it any other designation, or to modify it by a new term. On its original basis it needs no modification, and scarcely admits an additional epithet. But when words fluctuate on the waves of time, it may be proper, it may be necessary to fix their moorings, that we may know where to find them; and as at this day we are compelled in conscience to deny much that Rome holds as vital principles in her system, so we protest and proclaim her in error, and thus claim the right of Protestant Catholic.

The word Catholic is of such a character that it may fluctuate, and may therefore admit of additional qualifications. The word Christian is different. It cannot now fluctuate, certainly not in the Church. Hence it would always have been sufficient, in the nomenclature of the Church, to have expressed all that can be expressed of a believer in Christ by the name Christian. Catholic, however nobly expressive of Christian expression, was really not needed in the vocabulary of the Church. Christian expressed abundantly all that was necessary, and the more we use it the more we prize it. Strange, too, that this name, which came to us from without, should have triumphed so signally over the mutations of time; that whilst, as a general rule, words deteriorate as they descend the stream, this has not only risen from complete degradation to be the great characteristic of honour even to the world, but is growing every day in weight and worth, and now can never sink, but must live forever. The Christian name is the goal of futurity. It is already national over the civilized world. It will live when every other name dies away; and will thus verify anew that ancient word—"The stone which the builders rejected has become the head of the corner."

C. F. C.

NOTE.—In illustration of the variations that the word Catholic has undergone, we will here simply refer to the definite and restricted idea that it holds at this day throughout all Germany. Germany is surely learned enough to know something of the import, derivation, and origin of the word; and yet throughout that land of linguists and critics, there is not one that does not, in his own vernacular, understand by the word *Katholisch*, and its cognate *Katholik*, simply Roman Catholic. A German Protestant revolts at translating "Holy Catholic Church" in the Creed by the word *Katholisch*. All his views, and habits, and associations of ecclesiastical thought, are against it, and have been so ever since the Reformation. One great and perhaps principal cause of this decided antipathy to the Greek form of the word, is that at the peace of Westphalia, the Roman Catholics, as one of the parties, were designated as *Katholiken*, and have always been called so, as one of the three confessions that should have toleration from the State. Learned men, of course, occasionally recall the primeval meaning where it is necessary; but all over Protestant Germany, *Katholik* means Romanist. We add this note, also, for the benefit of those who read Hase's Ecclesiastical History in the late translation. Hase uses the word throughout in the usual German signification, which is thus made very ambiguous with us, at least when translated *Catholic*.

For The Churchman.

PRIVATE PONDERINGS OF AN AGED PRESBYTER.

NO. V.—THE FIRST AND GREAT OFFENCE.

This day has been a day of family affliction, and a day of worldly care, but happily this day is wearing fast away, and drawing to a peaceful close. And so, I trust, ere long, will all the sorrows and the cares of life, and be happily succeeded by a life of undecaying health and unending joy. But how came all our present evils into being? Such never could have been the first design of God Almighty, our beneficent and kind Creator. When God had finished all His six days' work, He then surveyed His blessed work, and saw that everything which He had made was very good—divinely good; as good according to its kind as it was possible for God to make created things. Of consequence, the present state of things is not its first and happy state; neither can their present state be in accordance with the purposes of God in the creation of the world. Solomon, after he had carefully investigated that important subject, said, "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions." Ecc. vii. 39.

That we may rightly understand this most important subject, we must carefully investigate the sacred history of the temptation of our mother Eve, and of the first and great offence, and of the consequences which have been entailed thereby upon the human race. "Now the serpent was more subtil than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, Ye shall not eat of *every* tree of the garden? And the woman said unto the serpent, we may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat; and gave also unto her husband with her, and he did eat. And the eyes of them both were opened, and they knew that they were naked; and they sewed fig-leaves together, and made themselves aprons." Gen. iii. 1.

There is apparently, although unintentionally, a veil of mystery thrown over the foregoing narrative: whereas, in truth, the only difficulty in our understanding the real meaning of the words of Moses is created by ourselves, and is the consequence of our not having employed a right principle of Scripture interpretation, and of our not having taken the words of Moses according to that sense in which he desired to be understood. The narrative itself is authentic and divinely true; but then, it is true only according to that sense in which the sacred historian intended to be understood: and therefore, whenever we take those words of Moses according to that sense and meaning in which he himself delivered them, then all mystery must entirely vanish away; and the things which he had therein related will be congruous, and rational, and in agreement with the notices of our external senses, and with every legitimate conclusion of rational thought. There was no mystery in the case to the mind of Moses who relates those things: and if we did but take the words of Moses, according to that sense in which he meant to be understood, the subject would then be as plain to our understanding as it was to the mind of Moses himself.

In the interpretation of the Holy Scriptures, it must always be our duty to give a literal interpretation to the words of Holy Writ, excepting only when a literal interpretation would be incongruous, and contradictory, and most obviously untrue, as it is the case in relation to the doctrine of transubstantiation. And of consequence, in all such cases we must have recourse to other principles of interpretation; and more especially to that of the general and obvious analogy of Scripture truth and Scripture doctrine. In the contents of the sacred volume, sometimes we find duplicates and even triplicates of the same subject; and in all such cases, one passage will always serve to elucidate another. Prophecy is frequently explained by Scripture history, and Scripture history is frequently explained by Scripture doctrine: and in every case wherein there is one sense and one acceptation only, in which the meaning of a passage can be rendered congruous, and rational, and in obvious agreement with the general analogy of Scripture truth, then *that* interpretation, and that *only*, must contain the real meaning of the Word of God. And here we may add, that sometimes the relative will explain the antecedent, and at other times the antecedent will explain the relative; and that in other cases figurative and emblematical language will be explained by that which is literal; and in all cases, figurative and emblematical speech must be interpreted by the obvious and uniform analogy of Scripture truth and doctrine.

In relation to the temptation of Eve by the Serpent, we may inquire whether there is anything in the didactic parts of the sacred volume, that would furnish us with a right principle of Scriptural interpretation. And here we may remark, that there are numerous allusions to the first offence contained in the Holy Scriptures; but there is not any passage in Holy Writ which has a more evident allusion to the temptation of Eve, and the commission of the first offence, than the following words of the Apostle James. "Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with evil, neither tempteth He any man. But every man is tempted, when he is drawn away of his own lust, and enticed, (as Eve was tempted.) Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." James i. 13. The foregoing passage contains an evident allusion to the temptation of Eve; and it clearly implies that the temptation of Eve in Paradise was of the same nature as that which is described by the Apostle in the foregoing words. We know that the words of the Apostle describe all our own temptations to any criminal indulgence; and we are morally certain that the temptation of Eve by the serpent, was of the same nature as that of all our temptations to sin against God.

The sacred historian informs us, that "the serpent was more subtil than any beast of the field which the Lord God had made:" and from thence we may safely infer, that the serpent, in his original condition, was *a beast of the field*, and was not a crawling reptile, as he is at the present day. In his original condition, he was the most sagacious of all brute creatures, and the most amusing; and in all probability, the serpent was the woman's pet, and her constant companion. Even in the present state of things, brute sagacity is highly entertaining to mankind; and of the dog, in particular, we sometimes hear people say, that he does everything but speak. In his original condition, the serpent was the foremost of all brute creatures in sagacity; and was, perhaps, more frolicsome and gay than all the rest: and it would also appear, that he did not then eat his food on the ground like brutes in general, but sat up like the squirrel, and ate his food out of his fore-paws. And moreover, it would appear that he ate the fruit of the forbidden tree, and lived, and was more sagacious than any other brute; and that the woman attributed his superior sagacity to his eating of the fruit of that tree. And if the habits of Eve were like those of many of her daughters, we may easily suppose that such a sagacious brute might become domesticated, and be made the brute companion of mankind.

That which always renders brute sagacity so interesting and amusing to mankind, is the fact that it contains a mimicry of human reason, and a something which a playful imagination may easily interpret into rational and verbal speech: and that would be the more likely to be done, if it should appear to encourage any criminal indulgence. It is on such a supposition that we are accustomed to say, "The bell chinks, as the fool thinks." For we are fully aware, that to give an interpretation to such things according to our own secret wishes, and our own criminal desires, is but an act of human folly; and yet we are also well aware, that in the hour of temptation, such foolish thoughts are often entertained by mankind. While we are eagerly listening to the syren of temptation, we are not very logical in our reasonings, neither are we scrupulous in our examinations; but on the other hand, we are imaginative without limits, and we are credulous without end; and we thereby become an easy prey to our own criminal desires.

We have many examples of eloquent and impassioned speaking contained in the Bible, in which human speech and reason have been attributed to the brute creation, and even to inanimate things, as well as to organic and elemental agency; and of consequence such passages of Holy Writ may not be literally understood, but must have only a poetical and imaginative meaning. The best of human poetry abounds with such examples; and so do the most grave and dignified forms of didactic speech. The Prophet says, "The great dragon which lieth in the midst of his rivers, which hath said, My river is mine own, and I have made it for myself." Ezek. xxix. 3. "Behemoth drinketh up a river, and hasteth not: he trusteth (believeth) that he can draw up Jordan into his mouth." Job xl. 23. "The depth saith, It is not in me: and the sea saith, It is not in me. Destruction and death say, We have heard the fame thereof with our ears." Job xxviii. "For the stone shall cry out of the wall, and the beam out of the timber shall answer it." Hab. ii. 11. "Curse not the king in thy thought; and curse not the rich in thy bedchamber: for a bird of the air shall carry the voice, and that which hath wings shall tell it." Ecc. x. 20.

Examples of that kind might be greatly multiplied: but that would be unnecessary. However, in all such cases, and more especially in that of the temptation of Eve by the serpent, all human speech and human reason which are attributed therein, do not really exist in the objects which are spoken of, or are impassionedly described, but are only in the mind of the beholder. All this is in exact agreement with those words of the Apostle:—"Every man is tempted when he is drawn away of his own lust, and enticed." In all such cases of impassioned and enigmatical speaking, if we would desire to act as rational and consistent believers in the divine authority of the sacred volume, our duty must be, not to dispute or doubt the truth of all such Scripture statements, or to give them an interpretation which would be inconsistent and contradictory; but to interpret their meaning according to a sense that would be in exact agreement with all the known phenomena of matter and of mind, and according to the legitimate deductions of human reason, and according to the general and obvious analogy of Scripture truth.

In all those passages of Scripture, wherein speech and reason are attributed to brute creatures and to inanimate things, they are so attributed, only because they are adapted to suggest such ideas to the human mind, whenever our own imaginations are excited, or when our own appetites and passions are called into action: and then, the more strongly our own imaginations or our own passions are excited, the more are we always disposed to give such impassioned representations of the phenomena of brute sagacity, or those of elemental and organic action, or even to those of inanimate things. Bishop Sanderson says, "Every man's temptation, if it takes effect, is merely from his own lust. It is his act and deed, and is to be imputed to himself alone." J.

(*To be continued.*)

For The Churchman.

LIFE-INCIDENTS.—I.

I had lately occasion to cross the ferry, on the Hudson, which plies between Newburgh and Fishkill, and had just reached the Newburgh side. There were a considerable number of passengers with me, who had evidently come by the cars a few moments before, going further West. I landed upon the ferry float a little in advance of the crowd, and had proceeded but a few steps, when, suddenly, I heard a quick, sharp sound, as of something giving way unexpectedly. It was clear, on looking round, that some accident had happened, suddenly, mysteriously, unaccountably, as accidents do happen sometimes. There was a hurried rush of feet in the direction away from the boat and off the float. At first, there was nothing to attract the attention particularly but a certain dead *whirring* sound, as of a wheel in swift rotation.

Presently came a crash, the *whirr* ceased, something was launched into the air apparently as lightly as a whisp of straw. Quick as thought it rose—was stayed in its ascent, and fell. I saw distinctly the curve it had described. I watched it in its downward course. I could calculate where it would strike—upon whom it would descend. It lit upon the head of its victim, and—felled him to the earth. The chain that sustained the float had given way with the weight of the crowd; the wheel had revolved with such amazing speed as to throw off the crank, a piece of crooked iron nearly two feet in length. This it was that did the deed. The person upon whom it fell was walking arm-in-arm with his wife when he was thus rudely torn from her and pressed to the earth. His hat seemed to have afforded him but little protection against the instrument of death, which stripped him of his strength, leaving him half dead. Two or three of the bystanders rushed to his assistance, and, lifting him to his feet, conveyed him to an adjoining house until relief could be obtained. It soon came in the shape of two or three physicians. On examination, it was found that the skull had been fractured, and a wound inflicted some two or three inches in length. There was great loss of blood and entire prostration, but it was pronounced curable. The whole circumstance, which transpired in much less time than I have taken to relate it, is indelibly impressed upon my memory. I can recall, in an instant, the crash—the rush—the flying missile—the ruthless descent, and the fatal blow. I can remember how I was ready to reproach myself for not having rushed and dragged the unfortunate man from the doomed spot. Why did I not? I saw the danger. I knew he would receive the blow. I saw him fall, his knees bowing beneath him, and his whole frame prostrated headlong. There was not time. I could not even have uttered a warning sound that would have reached him in time to avert the danger. I could not move nor stir, but stand and see the salvation of God, if there were any way of escape provided. There *was* a salvation prepared. "The precious life" was spared. The last I heard was that the wound was doing well, and in course of time it would be healed.

And now what shall we say of this event? Was it a judgment for sin, or a warning for others? Perhaps it was both, but it is not for us to say it was the former. To do this, would be to lay ourselves open to the rebuke our Saviour once addressed to the Jews. This man upon whom the iron fell, suppose ye that he was a sinner more than others? Except ye repent, ye shall all likewise suffer. While judging others, we blind ourselves to our own judgment. Thinking we ourselves stand, we take not sufficient heed lest we fall. No; the way such occurrences (and they happen daily) are to be applied and improved, is hinted at in those words of the Preacher: "It is better to go to the house of mourning than to the house of feasting: for that is the end of all men; and the living will lay it to his heart." These providences (for we should look upon them as such) are for "the living," and their legitimate use is, that they should be "laid to the heart." They should be taken there, that the lessons wrapt up in them may be unfolded and pressed home upon the conscience. We should, with the blessed Virgin Mary, "keep all these things, and ponder them in our heart." Thus we should muse upon them, and in some such manner as this we should commune with our own hearts, and in our chamber, and be still. Be still and know the God that is in them. Recognize, as far as we can, *His* hand and the direction of *His* will. The object of affliction, in this case, was, I believe, a man well to do, who had been travelling, and was on his way home. He may have been exemplary in life and conversation; yet there may have been some secret, lurking sin, to which this may have been as the application of the scalpel in surgery. Or, like the brothers of Joseph, with a moral life, there may have been some great "sin of his youth" unrepented of as yet. God only knows. "His way is in the sea, His paths in the great waters, and His footsteps are not known." We can only "stand in awe." A safer course is to "prove our own selves" by such "accidents." "It might have been me. Why was not the course of the iron directed towards me? It came so swiftly, I could not have escaped it. Ought it not to make me 'deeply sensible of the shortness and uncertainty of human life,' and doubly diligent in working out my own salvation, knowing that the night soon cometh when no man can work?" Such thoughts may profitably occupy our minds on these and the like occasions. We should "lay them to heart," and see God *in them*; and so with all the "little" events of life. If we "walk humbly," and endeavour, as far as we can, to realize that God is "directing our steps," we will more and more have our eyes open to "special providences" surrounding us on all sides, like guarding and ministering angels. We will walk *in* the world, and not be *of* it. We will have indications of the will of God which others see not. We will hear the voice of God, while others will only say "it thundered." We will behold, with seared eyes, perhaps, and burning hearts, the heavenly illuminations of God's Holy Spirit, while others will only say "it lightened." What is but a dark cloud to others, to us will be a "pillar of fire," and a shield of defence. We will be Daniels in the den of the great "roaring lion," and not be devoured. We shall in everything be permitted to "see God." ——.

CHOIR SINGING.

To the Editor of the Churchman:

DEAR SIR:—I desire to offer a few remarks in answer to the strictures made in your columns upon the prevalence and pernicious influence of choir-singing, not as unqualifiedly defending the system, but in some measure to free it from a sweeping condemnation. It is the policy of our Church to admit to her Holy Ministry men of various qualifications and degrees of fitness, so that "by any means she might save some;" and surely if the principle be applied in this her highest institution, it may be so in the accessary services of the Sanctuary. I accept your premises, that the music in the public worship of God is intended to be congregational; that the spirit of the rubrics would seem to require it; and that this was the custom of Apostolic and primitive times. But the arts and sciences, and especially the science of music, in those times, had not advanced to that degree of perfection in which we find them at present. The Greek and Roman music was rude and uncultivated, hardly deserving the name; while the Hebrew, though abounding in rich, and oftentimes startling harmonies, was yet deficient in sequence, wanting melody, smoothness, and expressiveness. Beside, the character of nations was rude and uncultivated, and therefore this music formed its proper interpretation. True, the Roman nation possessed a class advanced in literature, and actuated by noble motives, but the bulk were swayed only by a barbarous lust of power; while the Greek, though partaking much of the same character, boasted an ideal refinement, which yet was wanting in its true essence—the spirit of Christianity. In the revivification of science and art under Leo X., music shared largely; and from that era it has gone on advancing, adorned and interpreted, at various intervals and in different countries, by men of illustrious genius, until it has come down to our own day as near perfection as may be. Now there exists, more especially in our larger cities, a class who have studied this progress, and are capable of feeling and appreciating its character. These, as it were by common consent, meet together to worship God in the services of His Holy Sanctuary; and they allow the music to be conducted, as they conceive, in a manner that shall most conduce to edification. Being unable, by want of requisite practice or skill, or from defect in natural ability, to do it themselves, they commit it to a choir, who, by their skilful performance and judicious arrangement and adaptation of parts, carry up the *thoughts* and *affections* of the worshippers to the Most High. These would not be moved by the simple Gregorian tone, solemn though it be, and still less by the common humdrum psalmody in vogue in this country, which, by constant repetition, has become insipid, if not positively distasteful. I myself, though possessing but an indifferent knowledge, in listening to the choir of one of our "fashionable" city churches, (in the metrical psalmody at least,) have stood spell-bound, and with soul subdued; though unable to utter a single note, yet soaring with the singer in spirit to Heaven. At the same time, this trance was totally unlike that in which you listen to the music of the Roman Church; for the judgment acknowledged, at its conclusion, that the sentiment, yea, each word, had received its proper interpretation. Now, I ask, would it be politic or wise to drive this class from the Church, perhaps on this very account to seek refuge in the Romish, simply because they do not choose to have their music congregational?

I remain, yours truly,

New Rochelle, Sept. 6, 1855. M. H. J.

[The question asked by our correspondent is best answered by recurring to the fact, that it is the worship of God, after all, His adoration and praise, which must ever be considered as the great object of our Church Music; and it is an incontrovertible truth, that while this is not to be done with "feigned lips" by those who "draw near unto Him with their mouths while their hearts are far from Him," the *real* Choral Music of the Church (which what is adduced *is not*) is found to have all the inspiriting and solemnizing effect alluded to, in an infinitely higher degree than that of the present vicious system of "choir-singing."—EDITOR.]

Our Duty to Give Alms for the House of God.

Let me now admonish you on one point,—your duty *to give alms for the supply, for the maintenance, and for the beautifying of the houses of God*. You know that many men of the present day speak very grudgingly, and act still more grudgingly, in the supply of means for building churches, and for repairing them when built. Sometimes you hear of quarrels and contentions among fellow-parishioners, whether they shall make a small rate for the repair of some ancient and noble building, which is probably falling into decay from mere neglect—some ancient church which has been the church of their worship for hundreds and hundreds of years. These hard-hearted men would be content to suffer the beautiful house of God, in which they were themselves probably baptized, and their fathers and grandfathers before them, for the sake of some petty parish squabble, or for some little and mean avarice, to go on from year to year, until it should fall into utter ruin. These men, surely, could never have read their Bible, and have imbibed the spirit of David, and his love for the dwelling-place of his God. How could *they* say with the holy Psalmist, "Lord, I have loved the habitation of Thy house, and the place where Thine honour dwelleth?"

Others, again, you will find,—rich men, prosperous men, men to whom hundreds of pounds, perhaps thousands of pounds, are as nothing in the expenditure of their own houses, or the gratification of their own tastes,—men who, if they have common sense, must acknowledge that they owe all their riches, and trace all their prosperity, to God's hand; yet, when it is proposed to them to build a church for God's honour, draw back, and hesitate, and excuse themselves, and calculate how much it shall cost, or how cheaply it may be built, or how they can best escape from what they call a burden and a tax. Such men, and women too, (you will see many of them as you grow up and watch the world,) surely can never have read their Bible, and have imbibed the spirit of David, who would not have Araunah's threshing-floor as a gift: "Nay," said he, "I will surely buy it of thee at a price; neither will I offer burnt-offerings unto the Lord my God of that which doth cost me nothing." We are apt to look upon our ancestors with great contempt, both as to their institutions and laws, as well as to their skill and science; we are apt to speak of them as barbarous and ignorant, and the "*dark ages*" is a phrase by which we distinguish a great portion of that time in which the noblest works of man arose in this country, whose end was the glory of God. But I would answer this contempt by a simple appeal to the facts before us; where is the church-building of the present age which can compete, either in beauty or skill, with York, or Salisbury, or Westminster? Where is the heart which will compete with the magnificent ideas of God's glory which William of Wickham or Cardinal Wolsey manifested in Winchester and Christ Church? Men, now-a-days, seem neither to have hearts of devotion nor principles of faith; barns, now-a-days, are sufficient for God's glory, and the pittances of cooks and butlers are sufficient to maintain the ministers of God to serve at His altars. Who builds a cathedral *now?* who dedicates his life and his property *now* to found a religious house for the poor, or a college for studious and religious men of God? Nay, not taking any one individual—where do we find any national gift—any offering of the people as such—any conjunction of the riches of this endlessly rich country, to say to Almighty God: "This, O Lord, is Thy house—here Thou mayest dwell." No, you will find many "unions" disgracing the road-side with their barbarous enormities; many gaols and prisons raising their walls of granite and their palisades of iron to the terror and gloom of all who are compelled to look upon them; you may see many palaces of kings and queens, and many palaces of nobles and bishops, and hundreds of thousands of pounds are voted with a glad alacrity to build a house of parliament; but a House of God, suitable to the age we live in, of endless bounty from God, a cathedral or an abbey such as those of old—who will dare venture to propose, who will even imagine as a possibility? What right have we, then, to boast of any superiority in religion or in faith? "By their fruits ye shall know them." We see *their* fruits; who sees *ours?*

My dear children, when you grow up, if God should bless you with the means, take care how you imitate such persons as these. Never talk about a *cheap* or *plain* house for God to dwell in, when you have a noble, and magnificent, and *dear* house for yourself to dwell in. Make it a rule always to spend more in the house of the Lord than in your own. Do not grudge the ornaments and decorations of the Lord's dwelling place, even though they amount to an expensive and sumptuous character, and make it an excuse, while you do so, that simplicity becomes the Gospel. If you have golden cups and silver vessels at your own table, take care that the holy vessels of the Lord's Table be not of wood or pewter. If you have ornamented carvings for your own furniture, and rich brocades and silks for your own persons, take care lest the holy altar of your God be left bare and uncovered altogether. Think of Solomon's temple, with its furniture and its ornaments, its timber and its marble, its gold and its silver, its brass work and its ivory work, and every sort of ornamental device, made by God's permission, and with God's acceptance; and then be sure, if you be found arguing with your heart about simplicity and plainness—that is to say, poverty and meanness—in the church of your God, and so withhold your alms—that your heart cannot be very right with that God whose servant and child you are, and whose bountiful goodness you are receiving from day to day. Accustom yourselves, then, even now, while you are yet young, to rejoice in a noble church. Go among cathedrals and abbeys; study their splendour and their glory; walk up and down among them, and count their towers; gaze up into their fretted roofs, and look along their beautiful pillars and arches, until you catch the spirit and fire of those truly noble men who built and endowed them for the service of their God. Even now, while you are yet young, accustom yourself to give alms of the little that you have. Take delight in sacrificing your little pleasures and personal tastes for the sake of the *House of God*. Whenever you may have the opportunity, consider that *there* the Almighty dwells in an especial manner, and communes with men; that *there* holy angels are ever hovering round to join in men's prayers and praises; and that *there*, when two or three are gathered together in His Name, is Christ Jesus in the midst of them.—*Bennett's Letters.*

FEMALE EDUCATION IN CEYLON.—It will be admitted by all, that the Church of England has of late years become more and more alive to its duty towards the distant dependencies of the British empire. This has, I am thankful to say, been as apparent in Ceylon as elsewhere, especially since the foundation of the Episcopate. Money has been largely subscribed in aid of education generally; we have witnessed the foundation of a college at Colombo, under the auspices of the Bishop, the principal object of which is the training of a native ministry, as that best able to cope with the miserable delusions of heathenism; and by God's grace these efforts will not be without their fruit: but am I unreasonable in calling attention to what appears to *me*, however feebly I may have expressed my meaning, a point of nearly equal importance, viz., the endeavour to bring in *aid* of those efforts the powerful engine of "domestic influence," and to make the home of the Christian Cingalese the abode of peace and happiness, as it now too often is that of discord and contention—to elevate that sex which requires protection and support to that just influence and position which it exercises in more civilized communities.—*Correspondence of Colonial Church Chronicle.*

NEXT year, it is believed that a Siamese Ambassador will visit the Court of St. James' for the first time.

ANCIENT HYMN FOR HOLY CROSS DAY.

The Royal Banners forward go;
The Cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid.

Where deep for us the spear was dyed,
Life's torrent rushing from His side,
To wash us in that precious flood
Where mingled water flow'd, and blood.

Fulfill'd is all that David told
In true Prophetic song of old;
Amidst the nation's God,* saith he,
Hath reign'd and triumph'd from the Tree.

O Tree of beauty, Tree of light!
O Tree with royal purple dight!
Elect on whose triumphal breast
Those holy limbs should find their rest:

On whose dear arms, so widely flung,
The weight of this world's ransom hung;
The price of human kind to pay,
And spoil the Spoiler of his prey.

To Thee, Eternal Three in One,
Let homage meet by all be done:
Whom by the Cross Thou dost restore,
Preserve and govern evermore!

FOR THE YOUNG.

ADVANTAGES DERIVED FROM THE ILLNESS OF THOSE WE LOVE.

On returning home this morning I heard Léon's voice raised high in angry dispute with Marcelle. I hastened up stairs and found him standing in the middle of the salon, his clothes torn, his face bloody, and his hair covered with dust and mud. His mother, who stood opposite, was regarding him with a mixture of grief and indignation; on my appearance she hastened to meet me.

"Come here!" she exclaimed; "come and see how well your son understands and practises the duty of obedience."

And she proceeded to inform me how, instead of going to his tutor's as he had been desired, he had joined a party of his companions by the river-side, and embarked in a boat that they had succeeded in detaching from its fastenings; and that the boatman had been obliged to use main force to dislodge them: the results of the struggle I saw before me.

Whilst Marcelle was relating these circumstances, the culprit, whom my arrival seemed to have disconcerted, hung his head, and kept turning his cap round and round; but his embarrassment and silence seemed to arise more from anger than from shame.

His offence was a grave one, and the more so that it was not the first time it had occurred; he had already been thrice punished for the same fault, and as I had, only a few days before, expressly commanded him never to let it recur again, his disobedience was the more audacious.

Marcelle was again attacking him with merited, but useless reproaches, when I interrupted her by ordering Léon to his own room, for I was fully sensible of the danger of immediate reprimands, given and received in the first heat of anger; as they almost always exceed their proper limit, compromising authority and lessening respect. I also disapproved of, and feared, the spontaneity of these rebukes, which obliged one to improvise the punishment before reflection had enabled us, either to make its severity agree with the fault, or calculate its result. I was aware that, in education especially, the master must be always right, or the pupil will believe him always wrong; and therefore as often as it was possible I adjourned the decision, until both culprit and judge should be cool.

When left alone, I began to pace up and down the room, endeavouring, for a time, to think of something else, but in spite of my efforts to become calm, I felt my grief and indignation increase, as the thought of these repeated revolts against my authority arose in my mind.

First, I heard Severity's voice warning me to be on my guard against the evils arising from impatience of family discipline and paternal rule; that education ought to resemble the Christmas trees so common in Germany, where above the gifts intended to please the children, rises the *rod of example*, destined to punish defaulters!

Then gentler voices murmured the plea, that we should pardon the ignorance and violence of the child; that his revolts are often caused merely by a greater rush of sap through the young frame, or a giddiness of the mind, as yet unable to command itself; and that we should no more judge the man in the scholar, than measure the oak in the acorn!

Tossed about and disturbed by these contrary pleadings, I continued to pace the salon in a state of great perplexity and agitation, when my hesitations were suddenly brought to a termination by alarming cries, among which I recognized those of Marcelle and Madame Roubert. I rushed to the stairs, where I met the terrified servant.

"What's the matter?" I quickly asked.

"It's—it's M. Léon!" she stammered.

"M. Léon! what of him?"

"Monsieur ought to be told—he had gone up stairs—and Madame followed to lock him in—he screamed and begged her not to lock the door; and as Madame turned the key, he got out of the window and tried to let himself down upon the roof of the little stable."

"And then!" I interrupted with a palpitating heart.

"And then, I am afraid, he fell."

I did not stop to hear more, but hurried down to the court, where I found Marcelle and her aunt hanging over the nearly unconscious boy. I raised him in my arms and carried him to the couch in the drawing-room, whilst the servant was despatched for the doctor. Fortunately she met him close by, and returned with him immediately.

After a careful examination, he said that there was no fracture, but that the violence of the fall had occasioned such a determination of blood to the head as might prove fatal. However, after bleeding him copiously, the child opened his eyes and seemed to recognize us, which the medical man assured us was a favourable system. He assisted us in getting him to bed, and after writing a prescription, he left us, promising to look in again in the evening.

When he returned, Léon had quite recovered his consciousness, but complained of extreme pain. By midnight brain fever had declared itself; he no longer recognized those around, and his delirium soon became alarmingly violent, and amounted almost to frenzy.

The energetic means employed by the physician succeeded in allaying the fever for a time, but it reappeared again, and for hours and days he lay tossing in the dreadful struggle between life and death! Each fresh effort of art to assist the former seemed to produce for a moment a lull in the disease, but again and again it recovered its strength, and raged as fiercely as before.

In this manner, we alternated between hope and despair for the space of eight days. Oh! the hours of cruel suspense passed beside that bed, where this sad problem was being solved before our eyes! How slowly the heavy hours crept on! How the slightest noise from without made us start and tremble with alarm, lest it should disturb the patient! With what anguish did we watch the countenance and eye of the physician! How small and unimportant all other matters appeared, when compared with our present anxiety! And how the world and its interests seemed to recede before the danger of our child! Fortune, pleasure, fame, what would we not have given to see him restored to us?

I have often since thought of the agonies endured during that anxious period, and as often I have asked myself why we have not better profited by their remembrance. When our tempers have been tried, and have yielded before the smaller contrarieties of life, why have we not recalled to mind those far greater trials? Why have we not invoked those terrible hours of suspense, when, leaning over the dying, our heart has trembled with each faint respiration, or ached with anxiety at the continued wakefulness, terrors of delirium, and agony that we could not relieve! How frivolous and slight, when compared with such scars, appear the pricks and scratches of daily life! Having been tried, and proven soldiers in the great struggle of mortality, is it possible we can be disturbed by the sting of a passing gnat? Oh! all ye whom wounded pride or pecuniary losses may prevent from sleeping, recall to mind the nights of anguish passed by the death-bed of one ye loved, then look on your present annoyances and say, are they worthy to ruffle minds which can and have endured trials so infinitely greater?

One evening, that we were both seated at the foot of Léon's bed, Marcelle was seized with these thoughts:

"How ungrateful I have been to God!" she murmured; "when all around me were enjoying the blessing of health, instead of being thankful, I complained, and found fault with my happiness. Now, I would willingly welcome the worst hours of the past!"

"Remember that wish hereafter," gently said my father, who was standing behind us.

But at the mention of futurity Marcelle shook her head, and her eyes, sunken with continued watching, turned towards Léon, whose form could be dimly traced in the darkened bed.

"Ah!" she exclaimed, clasping her hands, and bursting into a flood of tears, "it is my fault!—my fault! If I had not locked him in, he would never have attempted to fly! Why did I thwart him? Better have borne all than that this should happen! Authority blinded and rendered me tyrannical; I expected him to feel as I felt, to desire what I desired. I was endeavouring to improve, where I should have thought only of preserving him! Oh, my God! restore him to me, and I renounce all right to guide him; let him only live, and I leave all else to Thee!"

She sank upon her knees by her son's sick-bed, burying her head between her hands. My father took her by the arm, and forced her to rise.

"God listens to no such prayers," he said with grave firmness; "for sorrow and grief do not exempt us from duty; and God gave you a son not merely to love, but to make a man. It is of less consequence to him to live, than that he should be worthy of life. Our almighty Master has never authorized us to renounce the exercise of the power he has confided to us. Jesus Christ, our Lord, bore the Saviour's crown without a murmur; then bear with courage the mother's, even though it tear thy brow. Stand up, my daughter; dry those eyes and strengthen thy heart; our claim to victory depends upon our manner of struggling for it."

His voice, though gentle, was imperative, and impelled obedience. Marcelle commanded her grief, and approached Léon's pillow. He lay with his eyes wide open, the purple flush of fever had faded from his face, and a feeble smile played upon his thin lips.

His mother uttered a cry, and bent over him.

"Do not weep, dear mother!" he said, putting his arms round her neck; "I feel I shall get well, and will never attempt again to disobey you."

The crisis expected by the physician had occurred; the child, restored to his senses, had heard all, and for the first time in his life he freely acknowledged his fault, and declared his determination to improve.

That day was the commencement of efforts often interrupted and sometimes fruitless, but still real. Marcelle became more patient, and Léon more affectionate: this fiery trial had drawn them closer together.—*Leaves from a Family Journal, by Emile Souvestre.*

* Ps. xcvi. 10.—According to Justin Martyr and Tertullian, an early reading of this verse was: "Tell it out among the heathen that the Lord reigneth *from the Tree*."

Bishop Beveridge's Five Rules for Church-going.

First. Come not to our public prayers only out of custom or for fashion's sake, as the manner of some is, but out of a sincere obedience to God's commands, and with a sure trust and confidence in His promises for His blessing upon what you do. For which end it will be very good, as you go to church, to bethink yourselves whither you are going, and what you are to do there, that, so laying aside all other business, you may put yourselves into a right temper for so great a work.

Secondly. Frequent our public prayers as often as you conveniently can. The oftener you are at them, the better you will like them, and the more edified you will be by them; and, therefore, do not satisfy yourselves with hearing them once a week: in [many places] you may enjoy the benefit of them publicly every day, and so keep your hearts continually in a holy and heavenly frame, and always live as becometh Christians; and if you neglect such opportunities as are now put into your hands, you will one day wish you had not; but then wishing will do no good.

Thirdly. If possible, come always at the beginning of Divine Service; otherwise you will certainly miss of something that would have been edifying to you, and perhaps of that which at that time might have done you more good than all the rest. Neither will you lose the benefit only of a part of it, but in some measure of the whole too; all the parts of it being linked together in so excellent a manner and method, that they influence and assist each other; so that nothing can be omitted either by Minister or people, but the whole will suffer by it, and lose something of that virtue and efficacy which otherwise you will find in it.

Fourthly. All the while that you are in God's house, *carry yourself as in His special presence, suitably to the work that you are about;* standing while ye praise God, and kneeling when ye pray unto Him, as our Church hath directed you; *for though these may seem little things in themselves, yet they are of great consequence both to our worshipping God aright, and to our being edified by what we do.*

Lastly. Take special care all along to keep your mind intent upon the matter in hand: when you confess your sins to God, do it with a hearty and sincere repentance for all the errors of your life past; when the Absolution is pronounced, receive it with a firm and steadfast faith in Christ our Saviour; when you repeat or sing the Hymns and Psalms, raise up your spirits as high as you can, to join with those above in praising and magnifying the eternal God; when the Word of God is read, hearken diligently unto it, and consider seriously what He that made you saith to you, and requireth of you, and resolve, by His blessing, to believe and live accordingly; and all the while that you are upon your knees, putting up your petitions to the Most High God, let your whole souls be employed in it, earnestly desiring the good things you pray for at His gracious hands, and humbly confiding in His faithful promises for the granting of them. By this means you will perform reasonable service unto God, and, by consequence, that which will be very acceptable unto Him, and as profitable and edifying to yourselves; whereas they that do not observe this rule cannot be properly said to pray, or serve God at all. And therefore it is no wonder that they come to church and hear the Common Prayer read, and yet are no way edified by it. Indeed, it is impossible that they should; forasmuch as all the benefit and edification that we can possibly receive from any of our devotions depends very much upon the due intention of our minds in the performance of them, to which both a form of prayer in general, and ours in particular, is a very great help.

Do but observe these plain and necessary rules in using the Common Prayer, (without which you cannot be truly said to use, but rather to abuse it,) and you will soon find it to be true, that all things in it are done to edifying.—*Sermon by Bishop Beveridge on "The Excellency and Usefulness of the Common Prayer."*

HEBDOMADARY.

FRIDAY, September 14.—*Holy Cross Day.*—This commemoration arises from the following tradition:—The Persians, having gained the mastery over the Emperor Heraclius, in the year 614, took Jerusalem, and amongst the general devastation they inflicted, carried away the venerated Cross from its resting place. The strife lasted some years, till at last (A. D. 629) a peace was concluded, and the precious relic restored to the Christians. Heraclius hastened to replace it at Jerusalem, and prepared to enter the city in stately procession, himself bearing the Holy Cross. But at the gates he found himself unable to proceed; whereupon the Patriarch remarked that it was not thus that the King of kings had entered Jerusalem, but in lowliness and poverty. Struck with this observation, Heraclius laid aside his crown and imperial purple, and, with bare head and feet, he bore the Holy Cross to its sanctuary, where, after being carried solemnly round the city, it was installed with due veneration; and the day has since been observed in the Church.

SUNDAY, September 16.—*Fifteenth Sunday after Trinity.*—The Collect to-day appears at first to be like that for the Eighth Sunday after Trinity; but it differs inasmuch as, on the eighth Sunday, we pray against those things which are most hurtful to *ourselves*, viz., the temptations of the flesh; but in the present week, against such things as are hurtful to the *Church*. We pray that the Church may be preserved in the true faith; and because, in time of trial, individual members of the Church may be in danger of falling away, we pray to be kept from "all things" which might hinder our eternal salvation.

MONDAY, September 17.—*St. Lambert, B. M.*—St. Lambert was Bishop of Maestricht in the eighth century, and was murdered, out of revenge, by some persons whom he had chastised for their sins.

Note.—This is the fourth of the four Ember Seasons, or times set apart for fasting and prayer for those who, upon the following Sunday, are to be admitted to Holy Orders.

DEATH.

Angel, who treadest in the track of Time!
Guarding the entrance to that unknown clime,
Whence come no whispers to the world below,
Whence not a song we hear
Of triumph or of cheer,
Or sound of happy footsteps passing to and fro.

Pale as the Maybell trembling in the breeze
Thou makest youthful cheeks. The summer seas
Lose their calm blue beneath thy waving wing;
Fierce storms thou summonest
From the deep mountain breast,
To be thy pursuivants when thou art wandering.

Thy name is terrible; thine icy breath
Stern order to the War-Fiend uttereth,
Who stains the pleasant turf a fearful red;
Or dashes in the wave
A myriad spirits brave,
For whose eternal rest no saintly song is said.

Yet have I known thee, Death, with gentle hand
Lead some poor wanderer to the heavenly land,
Amid the purple light of autumn eves;
While to the harvest moon
Arose a rustic tune
From sunburnt, lusty reapers, binding up their sheaves.

And even if, in some too cruel mood,
Thou didst neglect the weary multitude,
To clutch the fair bride in her orange-bloom--
To dim her eyes of light
Upon the marriage night,
And bear her pallid beauty to the marble tomb;

Or the sweet child who prattles all day long
Didst touch with chillness 'mid his cradle song--
Yet unrepining, let us hope and pray.
The Master calls his own
Up to his golden throne;--
When they are gathered there, thou, Death, shalt pass away.

—*Dublin University Magazine.*

The Want of a System of Religious Instruction for Youth.

What (in the matter of Education) the State really wants is a system of religious instruction for youth. She finds the same difficulty in obtaining it that she does in obtaining a system of religious instruction for adults, and for precisely the same reason. It is true, that the youth, who have no religious knowledge, have no religious scruples; but it must be remembered that the duty of instruction, both religious and secular, primarily belongs to the family, and the parents of the youth may have, and ought to have, both religious knowledge and religious scruples. Following out the principles which have been adopted in the case of adults, the religious instruction of youths ought to be left to the voluntary principle. But it is the religious instruction which is the real want of the State; and the State interferes with her compulsory system because the voluntary system has failed.

Here is a dilemma, and many have been the modes by which men have endeavoured to extricate themselves from it. The difficulty is the greater; because every State system of instruction is of necessity compulsory.

While speaking of the compulsory system as applied to the religious instruction of adults, we remarked that it was susceptible of two grades. One in which all men were compelled to receive the instruction, and another in which they were only compelled to pay for it. The same fact occurs with respect to our present subject. Men may be obliged, under penalties, to send their children to the State schools, or they may be only obliged to pay for the support of such schools. But practically, the one involves the other to a great extent. For neither Church, nor denominational schools, nor private schools, can vie with the State schools, either in cheapness, or, if the State so will, in the quality of instruction, so far as the State chooses to instruct. This operates as a compulsion, or as a privilege partaking of the nature of compulsion, in favour of the State schools.

Several solutions have been offered of this difficulty. One is the adoption by the State of a purely secular system, including, of course, a system of morality, but without the sanctions of religion. But this is not what the State wants; for she needs a morality enforced by religious sanctions. Those who administer such a system will be in continual danger of introducing religion, so far as it is the sanction of morality. But this is only a part of religion; and if no offence is to be given to any class of religious persons, or persons calling themselves, and believing themselves to be, religious, the teaching must be so very indefinite and imperfect that we fear it would be of little use. At any rate, this is teaching a very imperfect system of religion, and so may interfere with the religious scruples of those who hold a more definite and complete system. The State, conscious of this, abstains from enforcing the reception of her teaching by direct compulsion; but the indirect compulsion of which we have spoken is inherent in the nature of things. Here we find a great objection to this system; but it is not the only one, or, indeed, the greatest.

The system has been tried; and we are decidedly of opinion that it has failed in fulfilling the very purpose for which it was designed. Our northern brethren, who value themselves upon their school system, will be a little astonished at such a bold statement. They hold themselves to be the most intelligent and the most moral people under the sun. Now as to their intelligence we shall not dispute with them; understanding by intelligence, selfish shrewdness. Bacon says, somewhere, that an ant is a shrewd thing for itself, but it is a shrewd thing in a garden. The double meaning of the word expresses our idea well enough. Then, too, they are moral in their own way. But their morality is full of those queer things for which they have themselves invented the queer name of *isms*. A word which is not translatable into the southern dialect; as the English boast that *comfort* cannot be translated into French, nor *espionage* into English. A friend of ours, who is a native of one of the states north of Mason's and Dixon's line, and an inhabitant of one south of it, remarked to us, the other day, how singular it seemed that the moment you crossed that line you left all the *isms* behind you.

Perhaps that is not literally true; for we cannot help importing these *isms;* but we never originate them. If it were not for our connection with our northern brethren we should have none of them. As it is, they die away among us, and come to nothing. They are neither more nor less than what the English call *crotchets;* fancies that are swollen far beyond their natural importance, and pushed to the utmost extremes. A New England *ism* differs from an old England *crotchet*, in that it is shared by a multitude of people who are all bent on forcing it down the public throat as the panacea for all ills. The crotchet is equally ambitious; but it seldom gets beyond the heads of one or two persons. An *ism* is a contagious crotchet.

Now there is some reason for this contagiousness of the Yankee form of the disease, and we more than suspect that it is to be found in the kind of instruction which our northern friends have received. Their puritan descent may have something to do with it. The distinguishing characteristics of the puritans were a vehement assertion of their own right of private judgment and as vehement a denial of that of other men. They seem to have held the theory, although we do not know that they ever reduced it into a formula, that private judgment must never be restrained so long as it judged right. They added, in practice if not in theory, by way of a rider, the clause, "and the puritans are to decide when it does judge right." Their descendants in New England have come not to be very particular about religion; and they now hold that in religious matters private judgment must not be restrained, taking the theory of their ancestors absolutely and without either of the old qualifications. But about morals they are very particular; and there they hold the theory of their ancestors with both its qualifications, only they are apt to substitute some other word for puritans. The word which each of them substitutes is the name of the *ists* of the particular *ism* to which he is attached.

The puritan descent is no bad preparation for the *isms;* it accounts very satisfactorily for the intolerance by which they are all accompanied. But the tendency to invent crotchets and their contagious nature require to be accounted for. Perhaps the solution may be found in an instruction which thrusts morality into the place of religion, and leaves it with very imperfect sanctions and without any authoritative standard. The *isms* all have a foundation in moral truth; but it is one-sided irregular truth, truth not kept theoretically true by conformity to a well balanced standard, or practically true by comparison with the real facts of the case. It is truth driven from its true position by the storms of an unregulated private judgment.

An unregulated private judgment is the very evil which the imperfect moral and religious teaching of the system of which we have been speaking would surely produce. We find the probable cause existing, and the probable effect co-existing with it. We cannot avoid connecting them; and we draw the conclusion that the secular system of instruction has not, in the places in which it is conceded to exist in perfection, produced that which it was designed to produce, a sound judging population of men, useful and efficient in their respective stations. Although we admit that it has produced a population unrivalled in the success and astuteness with which it pursues its private interests.—*True Catholic for September.*

Divine Services for the Masses.

[The following suggestions, which we copy from the *English Churchman*, although designed for the case of our Mother Church, in the efforts which she is putting forth in behalf of those who have hitherto been too much neglected in her operations, are yet so applicable, upon the whole, to our own case, that we give them in the hope that they may be considered by the Clergy:—]

We respectfully submit to their Lordships the Bishops, and the Clergy, the following outline of a Service which we propose for the neglected and neglectful classes to whom we have referred on this and several other occasions:—

SHORT SERVICE FOR SPECIAL CLASSES.

[For use at any hour, and on any day, in Churches or other places, with the sanction of the Bishop of the Diocese, and provided the usual order of the Sunday Services be not disturbed.]

(At the beginning, a Penitential Psalm or Hymn may be used.)

THE LITANY, OR GENERAL SUPPLICATION.

MINISTER.—O God the Father, &c.
CONGREGATION.—*O God the Father, &c.*

(Between the Prayer "We humbly beseech Thee," and the Occasional Prayers and Thanksgivings, if allowable, a Penitential Psalm or Hymn might be chanted or sung.)

OCCASIONAL PRAYERS.	OCCASIONAL THANKSGIVINGS.
1. For Parliament.	1. The General Thanksgiving.
2. Ember Weeks.	
(The rest to be inserted in their order, omitting the Prayer for all Conditions.)	(The rest to be inserted in their order.)

(If allowable, a Psalm or Hymn of Praise, or one of the Canticles, might be here sung or chanted.)

The Prayer of St. Chrysostom.
The Grace of our Lord, &c.

(A Psalm, Hymn, or Canticle, might be then sung or chanted.)

From the Pulpit, or other convenient place, the Minister might then say the *Collect for the Second Sunday in Advent* and then read (as his Text) a portion of Holy Scripture, and give a short *Sermon* or *Lecture* upon it.

(A Psalm, Hymn, or Canticle, or the Gloria Patri, may be then sung or chanted.)

Then one of the *Collects* at the end of the Communion Office may be said, concluding with the *Blessing.*

PSALMS, HYMNS, CANTICLES, ETC.

(*Metrical.*)

1. Ken's Morning Hymn. *Tune*—"Barthelemon."
2. Do. Evening Hymn. Usual Popular Tune.
3. Keble's Evening Hymn. "Rockingham."
4. "Praise the Lord, ye heavens adore him." "Sicilian Mariners."
5. "O Thou from whom all goodness flows." "Bedford."
6. "Around the throne of God a band." "Old 100th."
7. "Lord, when we bend before Thy throne." "Bedford."
8. "This is the day the Lord hath made." "St. Ann."
9. "Father of Mercies, in thy Word." do.
10. The 100th Psalm, "With one consent." "Old 100th."
11. The 139th Psalm, "Thou, Lord, by strictest." "Rockingham."
12. The 51st Psalm, "Have mercy, Lord, on me." "Shirland."

(*Chanting.*)

13. Psalm 130th, "Out of the Deep." *Chant*—Croft in B minor.
14. " 90th, "Lord, Thou hast." Farrant in F.
15. " 95th, "O come, let us sing." Tallis.
16. " 98th, "O sing unto the Lord." Turner.
17. " 67th, "God be merciful." 6th Gregorian.
18. *Te Deum,* "We Praise Thee." Tallis.
19. *Benedictus,* "Blessed be the Lord." 1st Gregorian.
20. *Magnificat,* "My soul doth magnify." 7th Gregorian.
21. *Nunc Dimittis,* "Lord, now lettest." Farrant in F.
22. *Gloria Patri,* "Glory be to the Father." Tallis.

First of all, is there any *legal* impediment to such a Service as this, at any hour, or on any day, either in a church or in a school-room, provided it be sanctioned by the Bishop? If so, where and what is the express legal impediment, and who can and will take steps to remove it? If there be any difficulty, cannot it be brought before Convocation at the next meeting?

Having disposed of this class of objections, are there any objections to the Service itself? Can any additions or alterations be suggested, by any of our readers, Clerical or Lay? We may observe that we have provided for a large proportion of singing and chanting, believing that this is a point which must be made a prominent feature in any "popular" Service; and as regards the music, we have endeavoured to give a fair proportion of "popular" with Ecclesiastical tunes: while the words to be sung or chanted have been selected not only for their appropriateness, but also for their simplicity and dignity, and their freedom from anything which can be identified with any party in the Church. It has been an especial object to avoid any great variety, either in the words or music, so that those who attend such a Service may soon get accustomed to both. By introducing most of the Canticles, the worshippers will get accustomed to, and prepared for, their use in the ordinary Morning and Evening Service of the Church; and this Litany Service might be, after a time, superseded, occasionally, by the Order for Morning or Evening Prayer, with the same Psalms and Hymns, and the same Music.

Should this Service be approved of, and receive the sanction of the necessary authorities, we will, after receiving any suggestions for its improvement, publish the whole of it, in such a form as will be most intelligible to the worshippers, and at a price that will enable all to obtain a copy for their own use, either by purchase or gift.

In large towns, and in parishes where the church is at a considerable distance from some of the parishioners, such a Service as this might be advantageously held on Sunday Evenings, and on certain evenings in the week, in the most distant or neglected localities. There are many servants and mothers of families who hardly ever hear the Litany, from one year's end to the other, as they rarely or never attend any other than Afternoon or Evening Service. But it is for those who seldom attend any Service that we chiefly wish to provide, in suggesting this Service: and we believe that in all cases much more can be done with the women than with the men who absent themselves from Public Worship, and that it is often through them that we must reach and influence the men. Such a Service would also be attractive and edifying to children and young persons.

As some encouragement in this work, we may quote the following extract from a letter which we have received, in reference to a Service in which the Litany was the basis, as we suggested on the 26th ult.:—

"What you suggest was carried out last winter in our town, with the greatest possible advantage, exactly in the order of your six points; with the exception that for No. 1 the verse "I will arise" was sung. And in your Nos. 2 and 5, the Metrical Psalm or Hymn was sung. The time was Sunday evening, and the church was crowded with the poor and middle classes, who had formerly resorted to 'meeting houses' in many cases. I must say the Vicar's Exposition—which was always extempore, and in the plainest possible language—was evidently the attraction; for he had begun in the school-room the winter before with only a few Collects and the Hymn preceding the Lecture, and the crowding of the room obliged him to resort to the church (which he got lighted for the purpose). I believe this was done with the consent, though not 'by command of the Ordinary.'"

This was in a town of about seven or eight thousand inhabitants; and we have no doubt whatever that there are many towns more or less populated where a similar experiment might be successfully made. But the worst of it is, that there is among the Clergy such a prejudice against "experiments." There are exceptions to the rule, we are happy to know, but there can be no doubt that, as a body, they are unduly and most unfortunately averse to experiments. Many of them will labour hard to build new churches, and to induce the people to attend Public Worship, but they will not venture a step out of the beaten track—they will offer nothing but a Church, and the ordinary Morning and Evening (or Afternoon) Service. Now, many of the people will not accept this. Are they then to live and die without the means of grace, or to seek them in the meetings of Dissenters, who, with more wisdom in their generation, adapt their plans to meet such cases, and work with flexible materials and expansive machinery. Few persons can have a higher regard than we have for precedent, authority, and order, in Church matters, but we must not make bugbears or excuses of these things: we must bear in mind that the Church was made for man, and not man for the Church, and that if men will not come to the Church the Church must go to them, provided that nothing essential in her Doctrine and Discipline be sacrificed.

Our Church Mission at Athens.

Former numbers have made mention of the very severe, and, at one time, most threatening illness, by which our missionary at Athens was laid aside from his work during a portion of the past winter. As the Spring approached, his recovery became more rapid; but the Foreign Committee felt that relaxation from labour, and the advantages of a journey here, were absolutely necessary both for him and for Mrs. Hill. They accordingly authorized and requested them to leave Athens for a time; and happily the readiness of kind friends, who, from personal observation, had become deeply interested in the work of these missionaries, aided the Committee in putting at the command of Dr. Hill what was required for the journey. The following letter is the first received from him since his departure from Athens:—

LETTER FROM THE REV. JOHN H. HILL, D.D.

PARIS, July 19, 1855.

I avail myself of the only leisure moment I have found since I left home to write you a few lines, to thank you for your several favours up to the 1st of May, which was the last I had received at the date of my departure from Athens. As soon as possible after the receipt of the letter, I began to make preparations for our journey; and on the 15th of June, in company with Mrs. Hill and two English ladies, (one of them being the niece of the British minister at Athens, who had placed themselves under our protection,) I left home, scarcely having any settled plan in view, except to obtain some relaxation, and obtain the luxury of freedom from anxiety. We first directed our course to Trieste, as being the easiest mode of exit from Greece at present. Thence, without an hour's delay, we went over to Venice, where we tarried two days; thence to Milan, where we stopped two days. From Milan we passed over the Alps, by the Spulgen pass, into Switzerland, but without stopping longer than one day (on account of its being the Lord's day) at any place, designing to return into that charming quiet country on our way back. We at length, after a somewhat tedious ride, reached this city, where we have now been several days, having met with much kindness from the American ambassador (the Hon. Mr. Mason, from Virginia) and his family, and from some friends whom we previously knew. My impression of this great capital, (after an interval between my first visit, in 1812, of forty-three years,) I will communicate in a subsequent letter, as I am obliged to finish this in haste.

We shall not go over to England, for several reasons, which appear satisfactory to us. One of the principal is, that we know too many kind friends there, and we are sure to be detained long beyond the time allotted to this journey. I know I shall disappoint many persons by not crossing the Channel; but, after due reflection, we feel that our duty requires us to turn our backs upon the west.

Moreover, I find the climate, which is pretty much the same on both sides the Channel, by no means agrees with either of us. It is cold and damp here, while we are accustomed, in Athens, to an unvarying sunny sky in summer, and a warm sun, too; here, we have had rain and mist almost every day we have been here. Our progress home will be through Belgium, up the Rhine to Bâle, where I have some missionary friends; thence to Berne and that neighbourhood, and back to the Mediterranean, which I shall reach first at Trieste, I suppose; but by what route I have not yet made up my mind. I hope to be back in about six weeks from this, at farthest. We spent our first Sunday at Milan, our second at Zurich, and the two last here. There are a number of places of worship open here during the Exhibition, for Protestants. Last Sunday, I officiated at the largest (Rue d'Aguesseau) English Church, to a congregation of about 1,000. I have letters from Athens to 7th July, (to-day expect others as late as to the 11th,) all very well, and everything going on to our perfect satisfaction.

There is here, among the articles sent from Greece, now at the Palais d'Industrie, a work of art, the production of the mind, and taste, and classic knowledge of Elizabeth, (of Crete,) in the shape of a superb album, illustrating all the principal antiquities and localities of Greece, especially the monuments and famous spots of Attica. This beautiful work, which she has entitled "The Classical Bouquet," has been estimated, by the Commissioners here, at 2,500 francs, and that is the price affixed to it. It would be a very gratifying thing if some of our wealthy citizens would display their taste and liberality by purchasing it, as an emanation from our Greek Missionary Establishment.—*Spirit of Missions for September.*

ART AND LITERATURE.—The productions of art, as well as those of literature, always are in sympathy with the events of the artist's or author's life, always are a reflex from the errors and the prejudices of the epoch through which he has passed. More than usually has this been the case with David, who always yielded to the influence exercised by the different governments under which he lived, from the last years of the monarchy until the return of the Bourbons to France in 1815. Without doubt, it is to be regretted that this man should have shown himself so feeble and so versatile; but it is at once curious and instructive to observe with what promptitude, and with what fidelity, the diverse and often contrary impressions which the artist received, have been reproduced in the works which he has successively achieved under Louis XIV., during the Reign of Terror under the Consulate, and during the reign of Napoleon. David's genius may be compared to a mirror; for it has with the same fidelity, and with the same impassibility, reproduced, without choice and involuntarily, every shade of the political and intellectual revolution through which the artist has passed.—*Delecluze.*

THE CHURCHMAN.

NEW YORK, SEPTEMBER 13, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

☞ As our paper is published at an early hour on THURSDAY mornings, we must request the favour of our correspondents sending us their communications as early in the week as possible; to insure insertion, indeed, in the next publication, they ought, when lengthy, to be in our hands before the close of the previous week.

Advertisements, notices, acknowledgments, &c., should be sent to the office *before noon on Wednesdays*.

NOTES OF THE WEEK.

—The Board of Domestic Missions of our Church make, it will be seen, their Appeal of the Closing Year; and sorry are we to find that again it involves a grievous and but too well grounded complaint. The requisite funds are not forthcoming. There is no general interest in the important work. "The great bulk of the contributions comes from *a few* parishes always ready and liberal. Another large portion comes from legacies and individual offerings, often large and noble." But when these are deducted, from the whole amount, what remains as the general contributions of the Church is "a very small sum, *as the evidence of an enlightened interest in the extension of the Gospel, and the Church of Christ.*" There is a severe satire in these words. But they are not ours. Where, then, lies the cause of this most discreditable apathy? It is from the Laity, of course, that the money must come; why are they so indifferent to the work of their Church? Are they not real and in earnest as her members; or are they disheartened and disgusted by unreality and apathy elsewhere? We know there is too much of it, where all ought to be zeal, devotedness, eagerness. But this is no excuse. The derelictions and defections of others will not justify ours. By our own acts and deeds, as respects each of us, must we stand or fall. The Board take up the plea, that the fault is assumed to be with the Clergy. We would not be so unjust as to make any such sweeping imputation. Doubtless, there is great fault in this, as in many other respects, *among the Clergy;* but it is to the Clergy, after all, that the success of our Domestic Missions, as far as it goes, is fairly to be attributed. Let the Clergy, however, who have not yet done their part in this great work begin to do it now. They may depend upon it that, as respects their own individual interest, they will lose nothing by it; on the contrary, they will incite to the adoption and exercise of a principle that is fructifying in its influences. "There is that scattereth and yet increaseth." And so assuredly will it in this case be. "We, the Laity," says the Appeal, "say they, are ready and willing; let our Clergy only tell us our duty, and give us the opportunity. Let the Clergy take them at their word, and test their readiness, so often and everywhere professed." And so say we. And let it be tested, too, in the Church's own reverential way. Let them be asked to "bring their gifts to the Altar"—let them be besought to "cast in unto the offerings of God;" and let them have the opportunity so to do, in the way which God Himself has ordained it should be done. We shall have no fear for the result in such a case.

—The pestilence in Virginia is assuming, it seems, an aspect of increasing and aggravated fearfulness. Superadded to the Yellow Fever, we find, is another scourge—that of the Small Pox, which is joining infection to infection, and heaping misery upon misery. We who are at a distance, however loudly we may hear the cry of distress, can yet but imperfectly realize the wretchedness and consternation of the state of things that prevails. In Norfolk, it is like a City of the Plague, and the details of its affliction are dreadful to think of. They cannot make the coffins fast enough, but have to import them by the wagon-load from Baltimore, Richmond, and Hampton; and even then, we find, it is difficult to bury the dead. The bakers have all either died out, or fled, and no bread is to be bought. The newspapers are all discontinued, some of their conductors and publishers having fallen under the scourge. The Fever having spread to the gaol, it has been thrown open, and the prisoners released. At Portsmouth, five physicians have been taken to the hospitals, and the want of medical assistance is severely felt. Very generous aid is being extended to the suffering towns from various parts of the Union, including, we are proud to say, our own city. One very seasonable kind of aid has been given from Mobile, the "Brotherhood of the Church," of that city, having just sent them nurses to Norfolk and Portsmouth. Now, the Church herself is one great Brotherhood, and she cannot be indifferent, in her capacity as such, to the suffering that prevails in those devoted cities. Subscriptions, we trust, will continue to be raised, and to be poured in to their immediate succour, in the ordinary way of public philanthropy. But we still more anxiously hope and earnestly trust that the Church will move, as One Body, to minister relief in so distressing an emergency. It would be well to have a special occasion of public prayer "that the plague may be stayed;" and accompanied, as it should be, by the administration of the Holy Communion, an opportunity would thus appropriately be afforded of receiving the alms of the people, by means of the Offertory, for so truly Christian a purpose as that of relieving the sick and dying objects of this terrible visitation. Constantly does the Church remind us—much more constantly, it is to be feared, a great deal, than we respond to it—"Blessed is the man that provideth for the sick and needy, the Lord shall deliver him in the time of trouble." Here, then, is an opportunity of doing this, for the neglect of which there can be no excuse. All may do something; and even the "widow's mite," we are assured, will be even more acceptable in the eye of Heaven than the gifts of those who "of their abundance cast in unto the offerings of God." The Bishop of Pennsylvania, as we showed last week, has set an example, partially, in his diocese, and it is highly honourable to his Christian sympathy that he has been the first to do so. But it is most desirable to have a general movement throughout the Church at such a juncture. It is one of those occasions when it may emphatically be said of our alms, that it is the practice of that charity which is "twice blessed—blessing him that gives, and him that receives." And, remember—we know not how soon the case of Virginia may be that of New York. For what is there to exempt us, should such be God's will, from "the pestilence that walketh in darkness, and the sickness that destroyeth at noon-day?"

—We would respectfully direct the attention of the Clergy to some seasonable suggestions we have copied from an English Church paper, on the subject of Shorter Services for those who cannot so easily be reached by the present longer, more cumbrous, and, to them, more tedious Ministrations of the Church,—for "the masses," in short, including therein many who are in a condition of life far removed, it may be, above the poor, but who yet must have those Ministrations adapted more closely and more congenially than they now are to their feelings and their convenience. One of the principal objects of the "Memorial" might be effectually served by this means. It would answer, also, especially for Daily use, the case of many who are already earnest in their desire after the Services of the Sanctuary, but who may be prevented from enjoying them by their too great length, or who may be discouraged from seeking them by that which makes often their length (to them) wearisome. It is undoubtedly the duty of the Church to provide the means of grace for all, from the richest to the poorest; and in doing so, to reasonably consult both the weakness and the wants of those who are to be brought and to be kept within the sound of the Gospel, and under the influence of its sanctifying dispensations. Even where it is necessary to multiply, to that end, the Daily Services, it must be done, if the Church's work is to be performed. It is found necessary by some of the more faithful and vigilant Pastors in England now, to have *three*, and sometimes *four* Services in a day. The Vicar of Leeds (Dr. Hook), and the Vicar of Frome (Mr. Bennett), have *short* Services for people who can only find time before they go to work, as early as half-past five o'clock in the morning; and the usual Morning Prayer and Evening Prayer at more seasonable hours for general attendance; in the latter case the hour being one—say seven or eight o'clock—which the working classes can attend after their daily labour; and we believe that they highly value the privilege, while they cannot fail to be all the better for it. And the same thing must be done here, if the Church is to perform her duty righteously and successfully. Of course, much of such arrangements as these may rest with the Bishops. As respects the Shorter Services, the concurrence of the Bishops ought certainly to be obtained. But the suggestion of it must generally proceed from the Parochial Clergy; and we feel confident that it would in every case be heartily responded to.

—The remarks we have copied elsewhere, from the pen of an eminent Anglican divine, on giving alms for the House of God, have as close an application to the case of our own, as they have to our Mother Church, closer, indeed, in some respects, because here we are more completely dependent upon alms, not only for that object, but for every purpose of religion and the Church. There is everywhere, in this age, too little concern for such things among all classes of the people; and there is no doubt that it arises very much from its being so little appreciated as a religious duty. It may seem a strong expression to say, as the Reverend author of the remarks in question feels constrained to say—"Men, now-a-days, seem neither to have hearts of devotion nor principles of faith; barns, now-a-days, are sufficient for God's glory, and the pittances of cooks and butlers are sufficient to maintain the ministers of God to serve at His Altars. Who builds a cathedral *now?* Who dedicates his life and his property *now* to found a religious house for the poor, or a college for studious and religious men of God? Nay, not taking any one individual—where do we find any national gift—any offering of the people as such—any conjunction of the riches of this endlessly rich country, to say to Almighty God, 'This, O Lord, is Thy house—here Thou mayest dwell?'" Yet so, we fear, it is—too much so, at least, on both sides of the Atlantic. We would refer more especially to our own Church, to which the remark will specifically apply. For where have we so far a single Cathedral? And yet have we wealth quite as great, among Churchmen, as was the average of the times when such Holy Temples were reared, sometimes by even individual piety, to the honour and glory of God; while to us the reproach will with emphatic truth attach, that, with very few exceptions, Churchmen, even wealthy Churchmen, deem "the pittances of cooks and butlers sufficient to maintain the Ministers of God to serve at His Altars!" This, while it is the more glaring, is the most discreditable heartlessness; and no wonder, seeing the actual privations which it frequently occasions—no wonder that it has begun to occupy so prominent a place in the deliberations of several of our Diocesan Conventions. It is the liberal soul that deviseth liberal things; and the truest liberality of soul, we may depend upon it, and what will gain for itself the highest of all rewards, is that which, springing from love to God, exercises itself, first and above all, in ministering to the glory of God. "Thy prayers and thine alms are come up as a memorial before God." Here will be the issue. But to effect it, we must, as did Cornelius the Centurion, make it a religious act—yea, an act of devotion. And while thus, and in this way—for it is the divinely appointed way—forgetting not to do good and to distribute, the assurance will not fail to be conveyed to every liberal soul—"for so gatherest thou thyself a good reward in the day of necessity."

THE SPIRIT THAT GIVETH LIFE.

There is a characteristic of the Church of Christ which, in the world, is apt to be lost sight of,—that it is a Spiritual Body. Nor is it only in the world that this is so much forgotten; for even in religious communities which are formed apart from the Church, as that *one* Body, the Spirituality of such a constitution, both as respects its foundation and its structure, is too much kept out of view. "The Body is *one*"—"we are baptized into *one* Body"—for "there is *one* Body and *one* Spirit." And this "one Body" could not exist without this "one Spirit." The whole law, too, which must regulate it, is Spiritual; and its living members are only such under the influence of the Spirit, as desiring, yea, as possessing, Spiritual gifts,—as realizing, in short, the Apostle's rule, "Ye also, as lively stones, are built up a Spiritual house,"—which Spiritual house is the Church; and was made a community, a fellowship, a household, whose sole source of light and guidance, and groundwork of safety and stability, was to be looked for in the promised gift of the Holy Spirit at Pentecost.

This peculiar characteristic was distinctly recognized, and its principle strictly carried out, both in the primitive times of the Church, and when Christianity found in Kings its nursing fathers, and in Queens its nursing mothers. They who were in the Holy Orders of the Church were regarded as truly and emphatically Spiritual persons; and things Spiritual were not only kept separate from, but had precedence of, things Temporal. To go no further back than the time of the Saxons, in the land of our fathers, all Bishops and Abbots sat in State Councils by reason of their office, as they were Spiritual persons; and although, subsequently—that is, after the Conquest—the Abbots sat there by virtue of their tenures, and the Bishops in a double capacity, as Bishops, and also as Barons by tenure, yet it was their Spiritual character which secured them the prerogative, as, indeed, it does in England to this day, the five sees created by Henry VIII., and all the recently created sees, conferring the same privilege, only, in the latter case, under a rule of rotation, equally with the ancient baronial tenures. The Upper House of the British Parliament is thus composed of Lords Temporal and Spiritual—the latter having all the legislatorial and judicial rights of the Second Estate of the realm, by reason of their Spiritual office. This, however, by the way. We only adduce it in illustration of the recognition of, and the concession to, that Spiritual characteristic of the Church, in which resides its vital principle, and from which proceeds its vitalizing influences.

Now, the Holy Spirit, from which this characteristic is derived, is in every respect, and under every aspect, the life of the Church; and just in proportion as it is in operation, and only so, will the character of the Church be sustained, and its objects be accomplished. But let us never forget, that it is God's Spirit. Every act of Spiritual power must be referred to Him; and whatever good is done—whatever conversion is effected, whatever edification is carried on, whatever be the circumstances under which it is done—and especially as regards the free gift of Grace, the opportunities of keeping it alive within us, and all the other ends, aims, and purposes of Christian doctrine and practice,—all must come from God. The power that is at work therein is the Spirit of God Himself—His omnipotence, and predestinating will, and entire supremacy, which, through the ordained agency of the Church, is perfectly reconciled with the consciousness of free agency in man. These two principles—that is to say, God's predestination, and man's free agency—though forming in the Christian dispensation a mysterious union, are yet not merged the one in the other—nor must they ever be; but kept distinct as constituent parts, by rightly adjusting them. The form in which the Church has declared the doctrine elucidates it as clearly to our finite capacities as it can be explained, when it is said in the Article as to Predestination and Election, that such is "the everlasting purpose of God"—the purpose, namely, to save to the uttermost such as he hath decreed to deliver from the curse of sin, and who "be called according to His Spirit working in due season;" for, as it adds, "they by grace obey the calling; they be justified freely; they be made sons of God by adoption; they be made like the image of his only begotten son Jesus Christ; they walk religiously in good works; and at length, by God's mercy, they attain to everlasting felicity." All this is the work of the Spirit. And it is through the Church that it must operate,—as, for instance, through the Sacraments of the Church, consisting as they do altogether in relation to some such gift or grace supernatural as only God can bestow, and which He has not ordained any but the Church to administer.

We are individualizing this case of the operation of the Spirit, because it belongs to each of us individually—yet only in the Church, as one Spiritual Body. And it must of necessity have an individuality as to the objects of its influences, as well as a personality in its operation. It will be the case with every man "who is born of the Spirit," that there is not only a sanctifying, but an enlightening influence. It will acquaint him with God,—teach him to know God and His nature, to comprehend His attributes, feel His power, realize His presence. The intuitive faculties are thus brought actively into play; but so also are the logical,—for although the latter is, as it were, the executor and demonstrator of the former, and thereby subordinate, it is yet a power of mind that is essential to the work in hand, which is not a groping in the dark, but an operation of light and truth. Truly and well, therefore, has Sewell observed, that "the logical faculty in man, by which he proves and demonstrates problems, does not in any sense occupy the foremost place in his nature. But the real reason or faculty with which he embraces truth is indeed his distinguishing mark, his essence. And it is this which is contemplated by God both in nature and revelation, when in the covenant which He vouchsafes to make with man, the intellect is first addressed. Without this being in right order, the whole nature of man is considered worthless, and only fit to be destroyed." And the same eminent Christian Philosopher follows this up with another remark, which we cannot refrain from also quoting, wherein he shows most forcibly how knowledge is a creed, and how the creed of any science, as well as that of Christianity, and the Church, leads the eye into depths yet unexplored in the distance:—"It is divisible," he observes, "into two parts—one relating to the mysterious Sanctuary of God's nature, into which no eye ever yet penetrated, and which we can learn only by his own declaration; the other, to facts which have taken place under the eye of man himself. That a Being in the form of man died and rose again from the dead, is a fact of experience—that that Great Being is Himself divine, is not a fact of experience: it is told us by God. And there is the same divisions in the creeds of science. There are articles in them which we take upon trust, because we find them implanted in us by nature, and read them there as in the handwriting of God. That the laws of nature are permanent—that similar causes produce similar effects—that nothing can happen without a cause—that no power can generate a power greater than itself—that contradictories cannot be true:—these are abstract truths, which to attempt to prove would argue madness, but without which the science of nature must fall to the ground. We believe them on the authority of our Maker, speaking through the immutable instincts of our mind." And to quicken, to enlighten, as well as to sanctify all this, it is, that the Church must have, so as to be able to impart, the inspiration of His Spirit. All truth, and all goodness, must, indeed, be set forth to us through that inspiration; and His Word, which is truth, must, through the Spirit, be received, to make us "wise unto salvation."

The whole matter, then, of the Church, as the witness and keeper of that Word which is Truth, and the exponent of its obligations, and the executive of its dispensations, and the administrator of its ordinances, is Spiritual throughout. The things of the Spirit of God are spiritually discerned. And as respects their application, there must be a spiritual influence; for only when we are spiritually minded is it life and peace.

Let us, then, though we may do it but cursorily, trace back and personify this Spirit in the Church. It is manifested in the power which Christ promised to His Church when he said that what the Father had given him, that would He give, yea, and giving it, would Himself remain with it always, even unto the end of the world. But he told the Apostles that they were to tarry at Jerusalem, until they should be "endued with power from on high." And while so tarrying, it was that the eleven proceeded to supply the place of him who, by transgression, fell—*before* they had been so endued with power, which may account for the way in which they did it, making it an affair of division and difference to be decided by *lot*, rather than an issue of the unity of the Spirit. But soon, as they tarried, the promised power was sent unto them in the miraculous descent of the Comforter, and *thenceforth* they spake as the Spirit gave them utterance. They were *now* prepared for their holy, their heavenly mission. Thus endued with governing, ordaining, and expanding power, and by the accession first of St. Matthias, and subsequently of St. Paul and St. Barnabas, the Apostles went forth, even as Christ had commanded, and preached the Gospel to every creature.

And this is the power, this the Spirit, which still must pervade the Church, and animate her action, if she is to fulfil her sacred mission. They who are to do the ministerial work of the Church must indeed have that Spirit; and if their ordination was the solemn reality it professed to be, they have undoubtedly received it—they have unquestionably been "endued with power from on high." Would that there were, in every case, more certain assurances before the world in the practical reality of the ministerial life, that there has been, in deed and in truth, a solemn and real reception of the Spirit for the ministerial work. The power and authority with which Ordination invests them, or ought to do, is itself, as Hooker says, "a gracious donation which the Spirit of God doth bestow." And he declares of this Holy Order:—"We may most assuredly persuade ourselves that the hand which imposeth upon us the function of our ministry, doth under the same form of words so tie itself thereunto, that he which receiveth the burden is thereby for ever warranted to have the Spirit with him and in him, for his assistance, aid, countenance, and support, in whatsoever he faithfully doth to discharge duty. Knowing, therefore," he continues, "that when we take ordination, we also receive the presence of the Holy Ghost, partly to guide, direct, and strengthen us in all our ways, and partly to assume unto itself for the more authority those actions that appertain to our place and calling; can our ears admit such a speech, uttered in the reverent performance of that solemnity, or can we at any time renew the memory, and enter into serious cogitation thereof, but with much admiration and joy? Whether we preach, pray, baptize, communicate, condemn, give absolution, or whatsoever, as disposers of God's mysteries, our words, judgments, acts, and deeds are not ours, but the Holy Ghost's. Enough, if unfeignedly and in heart we did believe it, enough to banish whatsoever may justly be thought corrupt, either in bestowing, or in using, or in esteeming the same otherwise than is meet. For profanely to bestow, or loosely to use, or vilely to esteem of the Holy Ghost, we all in *show and profession* abhor."

Happy indeed for the Church—blessed indeed for the world—when there is an individual possession of that Spirit, and its constant manifestation, and active operation, as there must be, in the work of the Ministry. The more truly this is realized, the more thoroughly will the Church be strengthened, sanctified, edified; just as it fails to be realized, will all be mere formality, coldness, deadness. There is much in our present circumstances to indicate that, whatever God's Spirit may be, God's hand is upon us. Our unhappy divisions, our bitter strifes and enmities, our wasting distractions, our short-comings, our unrealities, our negligences and ignorances, and the secessions, the perversions for which so much excuse is thus afforded; surely there may be evidence in all this, that a judgment may not improbably be falling upon us. Yet let us not despair.

> "God strikes His Church, but 'tis to this intent,
> To make, not marre her, by the punishment;
> So when He gives thee bitter pills, be sure,
> 'Tis not to poyson, but to make thee pure."

WHAT TO PREACH.

We are glad to see that Archdeacon Sinclair's Charge* to the Clergy of the Archdeaconry of Middlesex, on Preaching, has reached this country in its pamphlet form; for it is well deserving of a careful perusal, as conveying some valuable hints for the pulpit, and which are of universal application. "I am desirous," says the Venerable the Archdeacon, "to inquire into and expose some of the errors by which the preaching of God's Holy Word is rendered ineffective,—not only the general errors which tend to disqualify from preaching at all, but also the particular errors in the composition and delivery of sermons which impede their usefulness." And no doubt this is, on every account, a most important object. No one need be afraid to admit its necessity; for when the solemn obligations of those who have taken upon them to declare the whole counsel of God, are with but common seriousness considered, who is there that will not feel constrained to ask, with the great Apostle himself, "Who is sufficient for these things?" And well, therefore, is the query put in the Charge we allude to—"Who can rise to the full height of this great argument, and adequately preach eternity?" And most true it is, as is further with so much force observed, that "every Minister of Christ, in proportion as he feels this insufficiency, feels also bound to ascertain his own ability, and whether he has made the most of whatever talent he may possess—whether he has been careful and judicious in improving it, or whether by any want of zeal, diligence, or judgment, or by neglect of prayer, he has in any measure defeated his own professed object, and incurred the fearful responsibility of allowing souls to perish for whom Christ died."

Among the errors which are enumerated in this Charge, is want of faith in the efficacy of this means of grace,—it might also have been said want of reality in holding the divine commission of an Ambassador for Christ, and in giving practical effect to their own awful avowal of having been "moved by the Holy Ghost to take upon them that office and administration." Hope of success, it is shown, is indispensable as an incitement to exertion, in whatever duty we perform; and faith in his divine mission must furnish that hope, and furnish it powerfully, to every preacher of Christ Crucified. And doubtless it is quite true, that stimulated by this faith, a preacher of moderate talent will do more good than the ablest theologian without it. "It is therefore," observes the Archdeacon, "with great concern that I hear preaching disparaged as an ineffective instrument of spiritual good, and ironical praise bestowed on short sermons only for their shortness. Such unseemly jocularities not only discourage the Clergy, but prevent the hearers from profiting by the ministrations of their instructor. In some cases the disposition to disparage pastoral exhortation does not arise from the supposed length and tediousness of sermons, but is rather the result of reaction against the opposite mistake of those who, in other Christian communities, and at one time to a large extent in our own, exalted the discourse of the minister at the expense of our common prayers. No doubt it is a grievous mistake to overlook the pre-eminent importance due to exercises of congregational devotion in God's House,—*the House of Prayer*. But there is no necessity on that account to disparage preaching, and represent it as ineffective,"—that is, as necessarily ineffective; for undoubtedly it really is not so effective as it ought to be, and mainly so for the very reason already assigned—the want of faith, the want of earnestness, the want of reality; and this want prevails equally, it may be, both among Clergy and people.

Other errors alluded to are those of overlooking and omitting certain qualifications,—such as biblical and classical, and even scientific knowledge; acquaintance with the evidences of Christianity, with Church history, and with Church distinctions; readiness of speech; aptness to teach; the art of "rightly dividing the word of truth;" order and arrangement; perspicuity and appropriateness—and the like. All this is doubtless important in its proportion and place—often essential in its bearing and its application. But still there is the consideration, to what is it to be applied—what is to be preached? Of course, there will always be a ready answer to this with every earnest-minded Christian; it is "Jesus Christ, and Him Crucified." This, we must all acknowledge, is the great theme of all—the one central point towards which all must verge—the one fundamental doctrine upon which all besides must rest. Yet, though it is the foundation, and the corner-stone, it is not the superstructure. The preacher must build thereon; but in doing so, he must use materials adapted to the circumstances of the case. And as Churchmen, especially in this country, placed as we are in the midst of so many conflicting sects, who all regard us—as does the world—as only one among the number—there is need for us to have our distinctive doctrines, and our peculiar practices, and our inherent privileges, ever brought prominently forward, so as to have them fully comprehended, and duly appreciated, and constantly kept in remembrance.

This is necessary, if only to attest the consistency and the fidelity of those who preach. What faith can they have themselves, or what can they who hear them have, if there be—as yet, alas! there so often is—a variance between the doctrines of the pulpit and those of the Prayer Book? What are we to believe—where is to be our confidence? There are great doctrines taught in our Church's rites, and in her ritualism—in her divinely ordained Sacraments especially, and in her lawfully prescribed ministrations generally,—and what are we to think, when we hear preaching that is diametrically opposed to it all? It is not the teaching of the Church,—this is systematically kept back, nay, often utterly ignored; but it is the teaching of some individual private judgment—perhaps of some heretic—very commonly of some "ism,"—but certainly it is not Catholic truth. Can one wonder, then, that even an Archdeacon of our Mother Church should be constrained to pronounce the very "first general error" to be, "want of faith in the efficacy of the means of grace?" How can there be any such faith, when there is so much contrariety, so much contradiction, so much positive belying, often, of that which all the while we are to suppose that, in common honesty, they assent to as the doctrine of the Church! The doctrines of the Holy Sacraments, for instance, sometimes not only opposed, but denounced. The teaching which the Church intends to be conveyed in her respect for and observance of Holy Seasons, Holy Days, and other Holy Ordinances, all neglected, nay, ignored, and even ridiculed!

What to preach, then, not only to be consistent, and true, and dutiful, but to manifest faith, and to encourage faith, in the efficacy of preaching at all—is an all-important matter. Nor is the distinctiveness of such preaching, even when confined to exclusively Church subjects—or peculiarities, if you will—any hindrance to the teaching of evangelical truth, but rather a facility for, and an advancement of it.

There was a time when there was "no schism in the Body"—when, practically as well as professedly, there was "one Lord, one Faith, one Baptism"—when, in deed and in truth, all "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers." At such a time the Christian preacher might not only rightly determine, but literally follow out the determination to know nothing among them "save Jesus Christ and Him crucified." But, *tempora mutantur*. "Centuries have gone by," says an exemplary Bishop of our own Zion, "since those bright days of the Church passed away; yet still the hope of their return sustains His children amid the toil and self-denial of the way. For this their souls are waiting 'more then they which watch for the morning.' For this they labour. For this they strive to make her principles known in the world—to reclaim the wanderers from her fold—and to convince them that there indeed they will find rest for their souls."* Surely this were preaching the Gospel aptly and seasonably. To reclaim the wanderers from Christ's fold! What purpose of preaching can be more important than this? What subject of preaching be made to embrace more thoroughly the whole counsel of God? For how can they trust in the Church as the fold of Christ, unless they believe in it? And how shall they believe in that of which they have not heard? and how shall they hear without a preacher? It is the Gospel of peace that is thus preached; and it proves itself such, if only by rescuing them from Sectarian divisions, and distractions, and confusions, and bringing them where, if anywhere, there is, or ought to be, "the unity of the Spirit in the bond of peace." Besides, it is a duty to the Church, at all times binding, but especially in a latitudinarian age like this. And another of our own Bishops, as quoted by the former, and one from whom one would scarcely have expected it, has felt constrained to say, "he is a poor husbandman who spends so much time upon the tilling of the ground, that his enclosures are forgotten; or who thinks that because the fence is not the grain, it may take care of itself. So," he adds, "would that be a very defective ministry, and would prove at least, should it be generally prevalent, a ruinous ministry to all abiding fruits of righteousness, which for the sake of more attention to inward and spiritual religion, should despise or neglect the careful maintenance in their right claim of reverence and obedience, of those outward things of Church ordinance and order, which are just as necessary to the abiding of spiritual religion in the world, as the human body is to the abiding of the human soul."† The force of truth in this is irresistible. No preaching in our Church can ever really avail if it is neglected; and its too common neglect will account for the really slight effect, complained of on every hand, of the modern preaching of the Church. They who hear it are not thoroughly instructed in the very rudiments of their Churchmanship. They know not, therefore, the one-half of what they do or ought to do; and not knowing, how can they ever truly believe? "Faith cometh by hearing, and hearing by the word of God;" and all our preaching must have this sure foundation—all our faith must have this pure source. Yet must there be a constant hearing of, that there may be an earnest faith in, the Church, as its pillar and ground, its witness and keeper. And to the neglect of this, we believe in our conscience, it mainly is, that as Esaias said of old, so may the Church now say, "All day long I have stretched forth my hands to a disobedient and gainsaying people."

"ROMANIZING TENDENCIES."

We have no wish to dwell upon the unhappy case of Mr. Markoe's perversion to Popery; but we must repeat our protest against any such anxious efforts as his, while faithful in his allegiance, to make our Church Services a living reality, instead of a cold formality, and to assert her Catholic verities, rather than fritter them away and ignore them,—we must protest, we say, against such earnestness and dutifulness as this being set forth for popular reprobation as "Romanizing tendencies." Surely they who act thus are not aware of the reflection they cast upon our Church. What! Cannot we be fervently devotional, and consistently correct, and reverent, and earnest, and real in our ritualism,—cannot we be righteous and just in our adherence to the Church's

* London: Rivingtons; New York: Stanford.

* "The Double Witness of the Church." By the Rt. Rev. W. I. Kip, D. D. New York: Stanford.

† The Rt. Rev. C. P. McIlvaine, D.D., D.C.L., Bishop of Ohio.

principles,—may we not be faithful and true to her Catholic doctrines, without incurring the imputation of Romanizing? What, in such a case, must be the inevitable conclusion? Is it one that is favourable to truth and integrity in the Church? Does it not rather go to excite a strong suspicion, if not to produce in simple minds a vivid impression, that the professed Catholicity of our Church is all a sham—that her teaching is treacherous—and that her ritualism is a piece of make-believe? And surely anything so vicious as this can never belong to a branch of the Catholic Church of Christ!

We are sorry, though not surprised, to see the *Episcopal Recorder* take this course,—sorry, because in other respects our contemporary has taken a fair, an honest, and a generous view of Mr. Markoe's case; but not surprised, since it is the practice, unhappily, of the school to which it belongs, to make a bugbear of Rome, and to share with pious Protestantism the silly cuckoo cries of "Romanizing tendencies," and "Romanizing views." That is to say, we Protestants having been too generally accustomed to forget, or to neglect, or to misapprehend, certain rightful, devotional, and pious Catholic usages, which Rome has retained, any return to them, than which nothing could be more desirable, is to be stigmatized as Romanizing; and having been too much led to regard some of the most vital issues of Catholic truth as a thing to be dreaded and repudiated, any return to clearer views, and honester principles, is also to be denounced as Popish. This, we say, is the game of the Puritanical party to which our contemporary is committed. It is not concealed, that virtually this is the case. So far, therefore, there is consistency in tracing the sad perversion in question to such a source; and in doing so, we repeat, the *Recorder* has been both just and generous to the unhappy object of it, however mistaken as to the actual cause, or rather combination of causes, that have been in operation. We differ *in toto* from our contemporary in all the inferences made, and in all the motives implied. But we can appreciate his fair-dealing, in this instance, as to their practical application. That they are false, that they are mischievous, we ourselves are thoroughly convinced; but he, thinking otherwise, has dealt honestly enough with them, as respects the case referred to. He not only does not, as some have done in this case, impute treachery and deceit, but he shows that though there was a struggle going on, there was no concealment, no denial, no double-dealing on the part of him whom we cannot but think they have had something to do in repelling from the Church. When men tell us they don't receive those Catholic doctrines, which form the subject of question in this case, as those of the Church, however undutiful, unfaithful, and unworthy such conduct is, it is yet open and above-board; but when men, tacitly, at least, if not avowedly and expressly, manifest their reception of those doctrines, and yet shrink from their honest, and rightful, and necessary development,—nay, when they even declare not only their fear of, but their opposition to them, whenever a difficulty may arise as to their practical issues—then, we must say, that they are themselves acting a more perverse, not to say a more perfidious part, than he whom they expel on account of his bold, and fearless, and uncompromising assertion of them, as great Catholic verities, and as essential articles of the Church's teaching. We know that it has too long been one great bane of the Reformed Catholic Church, here as well as in England, that this temporizing system has prevailed—that there has been a want of moral honesty, of Christian courage, and of religious fidelity, with respect to these things, the effect of which is but too apparent in the defections, derelictions, and degeneracies that have taken place. That which has been either compromised, or slighted, or repudiated, may, to a certain extent, indeed, be said to be the salt of the Church; and have we not—is there not, when we look around us and see the evils that prevail as the consequences of such perversity and insincerity, but too much reason to exclaim, in the words of our Lord Himself—"If the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." Yes—sincerity itself is this salt—sincerity in the Catholic principles of those who call themselves Catholic Churchmen; and fearless fidelity to those principles, and the duty of maintaining them, at any sacrifice, as those of Catholic truth—this is the salt, the salt of the Church. And when our Saviour again says—"Have salt in yourselves, and have peace one with another"—we have a cause and an effect set before us, which in the Church at this moment are receiving a forcible, if not a fearful, negative illustration, through the operation of what has been referred to.

Take, for instance, the great Catholic doctrine of the Incarnation,—the act whereby the Son of God assumed the human nature, or the mystery by which the Eternal Word was made man, in order to accomplish the work of our Salvation,—why should the highest, the sublimest views of this fundamental doctrine be shrunk from? Why should a work which in our Mother Church, by some of the most learned and most faithful of her divines, has been pronounced a sound, and a comprehensive, and most Catholic exposition of that great doctrine, be deprecated and decried, just because it carries it out to a development of the truth beyond the point to which mere Protestantism had yet dared to accept or apply it? Men who claim to be evangelical *par excellence* boast much about faith, and tell us it is all in all: and so it is. But what is it but, if not a want of, yet a deadness of faith, to allow our Protestant prejudices to take away from us the power of lifting up our eyes beyond the contracted bounds of our own puritanical predilections, and of keeping them fixed on a faithless expediency, rather than a truthful principle, under the wretched apprehension of "Romish tendencies!" Such a course is utterly unworthy of Christianity and the Church. It is one of those miserable compromises, and cowardly concessions—often, "letting I dare not wait upon I would"—which Christian fidelity and courage must ever scorn. Why not embrace and avow the Church's truths openly and manfully? What did Nicodemus gain by going to Jesus by night secretly for fear of the Jews? What but the retort, "Art thou also of Galilee? Search and look, for out of Galilee ariseth no Prophet." And of how many may it not be said, with respect to this very incident,—*Mutato nomine, de te fabula narratur!* Art thou also of Rome? Search and see, for out of Rome ariseth no Prophet! Nay, far more than this. As the proud and perverse Jews said again, "Can anything good come out of Galilee?"—so they now say—Can anything good come out of Rome?—implying, of course, that the Catholic doctrines we have neglected or shirked, or the Catholic devotions we have disused or despised, do come out of Rome—whereas they really come from ages long anterior to Romish corruptions—and that to recognize or to assert them is an indication of our going to Rome, or of "Romish tendencies!" Observe here in both cases a sophistry is involved; for as, in truth, Christ did *not* come out of Galilee, but only seemed to do, so these doctrines and devotions do *not* come from Rome, however they may, for sinister purposes, be represented to do.

And so also it is with other doctrines of the Catholic Church—with that of Regeneration in the Sacrament of Baptism for instance; and with that of the Eucharistic Presence in the Sacrament of the Lord's Supper; as well as it is with certain Catholic ceremonies, usages, and observances. So that the question comes to be practically this,—Are the doctrines, rites, and ordinances of our Church, as a branch of the Church Catholic, to be modelled after the universal primitive custom, so that we may hold identity in the Church with the rest of Christendom, or are we to be cut off, and be made insular, and singular, in the great Christian Household,—and all through the bugbear of "Romish tendencies?"

Why, upon this principle we might be despoiled of everything that is vital, and vitalizing—not less of all that is essential than of all that is distinctive. We might as well call the Lord's Prayer, the Creeds—even the very Psalms and Gospels Romish; for Rome has them all in constant use. Rome may have *abused* many things, but that is no reason why we may not *use* them. There is generally a deep meaning, and a beautiful teaching in all such things, and we are not to lose it, because in another and degenerate communion it has been grossly perverted. Hooker argues against such a conclusion, even in the case of idolatry, when he says:—"Indeed we condemn not all as unmeet, the like whereunto have been either derived or used haply amongst idolaters. For why should conformity in matters of opinion with them be lawful, when they think that which is true, if in action, when they do that which is meet, it be not lawful to be like unto them? Are we to forsake any true opinion because idolaters have maintained it? Nor to shun any requisite action, only because we have, in the practice thereof, been prevented by idolaters?"* And again, as respects more immediately the very case in point, he declares—"to say that in nothing they may be followed, which are of the Church of Rome, were violent and extreme. Some things they do, in that they are men; in that they are wise men and Christian men, some things; some things in that they are men misled and blinded with error. As far as they follow reason and truth, we fear not to tread the self-same steps wherein they have gone, and to be their followers. When Rome keepeth that which is ancienter and better, others whom we much more affect leaving it for newer, and changing it for worse; we would rather follow the perfection of them we like not, than in defects resemble those whom we love."† What can be clearer, what more conclusive than this? How childish, then, to be frightened by any such bugbear, and thus actually aid in sending over sensitive minds to Rome, through the false issues of such an apprehension: how utterly unworthy of our higher religious position—how very unbecoming our purer Christian character as a Church and people! May we not say, then, with reference to these things, in the warning words of the Apostle:—"Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be ye men."

THOUGHTS ON CURRENT EVENTS.

Every day seems to afford fresh reasons for uneasiness, as to the political and religious prospects of the American people. That which, at present, specially suggests this remark, is the appearance of the spirit-rappers, or necromancers, or, as they call themselves, Spiritualists, in the new position of professors of a new and anti-Christian religion. It is a very few years, we think not more than five or six, that this delusion began. Its first form was that of a curious and somewhat sceptical inquiry into the nature and character of certain singular facts. The facts were all supposed to have occurred within the bosom of a single family. The public mind, so far as it suffered itself to be occupied with the thing, was divided between the theories of imposture and a somewhat absurd supernatural visitation.

It now assumed the character of a new mode of fortune-telling, and had the good fortune to attract the attention of persons who would have despised the pretensions of fortune-tellers of the old school. It thus became a mode of getting money, probably of pecuniary fraud. Through this phase it has not yet entirely passed. That it is in this respect prosperous, we suppose any one would be convinced by a walk through Broadway; for the premises, which are there devoted to the purposes of this traffic, must be subject to rents which could not be paid unless the traffic were a lucrative one.

The next step was to represent it as a medium of communication with the other world, through which valuable, or at least curious secular information might be obtained, and the spirits of the dead induced to resume in another sphere the occupations in which they had been occupied in this. A new drama, which some spirit, embodied or disembodied, produced in the name of Shakspeare, was brought forward. It was not, however, thought safe to trust it to the press, lest the admirers of the great poet should compare it with his undoubted productions.

A communication with the other world having been, according to the notions of the votaries of spirit-rapping, thus opened, the next natural movement was towards an inquiry into the state of things in that world. In a community in which there was much curiosity and little faith, this could not but have happened. It was soon obvious that the revelations thus obtained were not consistent with Christian ideas on the subject, as held in any Church, sect, or denomination. The spirits, whether embodied or disembodied, who furnished those revelations, were clearly not Christian spirits, and must, therefore, be in the judgment of all Christians, lying, and therefore evil spirits. So far did this go, that necromancers have now a complete theory of the spiritual world, which is utterly at variance with all that is to be found on the subject in the Bible.

Another step has now been taken. The new revelations are admitted to be inconsistent with the Bible, and are brought forward as antagonistic to Christianity. Meetings have been held for instruction in the new religion. They are not exactly meetings for worship, but they are manifestly imitations, or caricatures, of the meetings held for the purposes of worship among the more popular denominations of Christians.

Two things are wanting to the complete development of the new religion. They are the promulgation of a creed, and of a system of discipline. An organized priesthood, it may, like Mahometanism, be content to want. But the formal creed is not very distant in the future. When it comes, we shall have seen two anti-Christian religions developed among "the most enlightened people under the sun." That, too, within so brief a period, that those who, like the writer, have passed within the limits of old age, saw the commencement of the elder, after they had entered upon middle age.

Mormonism has already become a formidable power, and presents one of the great political questions of the day, although it is a question which has not yet found its way to the pot-houses and its primary meetings. The Mormons, even now, defy the General Government, and have, practically, set aside the principle of no preferences in religion, which is a fundamental one of all our Constitutions. The new religion which was founded by the spirit-rappers, or necromancers, has not yet received a name, and is not yet to compare with Mormonism in point of numerical strength But we have seen it stated, in an English paper, that its followers rate their own numbers at upwards of two millions. If they do, it is an enormous exaggeration. The New York paper, which has been our principal authority on this subject, estimates them at little more than fifty thousand. This, on the other hand, is perhaps an under-statement. But, supposing it not to exceed the truth, the founders of the new religion have more followers than Mahomet had, when the same number of years had elapsed after his assumption of the prelatic character as have now passed, when the first knockings were made or heard by the young ladies at Rochester. We are by no means sure that the Western Mahomet numbered as many when his pretended mission was no older.

What is the reason of the success of the new delusion? In some sense it is a delusion, even although the alleged spiritual manifestations should be really spiritual, and the direct work of the author of evil. That they are his work, directly or indirectly, there can be no doubt on any Christian mind. That they are the manifestations of the departed spirits, from whom those who receive them profess they come, is too absurd a notion to be accepted for an instant. It is, therefore, a delusion, as well in this sense, and in that of deluding people with false opinions. But whatever may be its nature, its success is a remarkable fact. How are we to account for that success?

We answer, that it is to be accounted for in the same way with the success of Mormonism, and of some other *isms*, which we had rather not name, by the credulity which grows out of ignorance in the absence of faith. It has become a commonplace to say that a man or a community will believe anything, provided it is not in the Bible. An Apostle speaks of those to whom God shall send a strong delusion, that they should believe a lie—that they all might be damned who believe not the truth, but have pleasure in unrighteousness. (2 Thess. ii. 11, 12.) The Apostle says, moreover, that the cause of the delusion of which he was speaking was, that those who perverted received not the truth, but had pleasure in unrighteousness, and also that they "received not the love of the truth, that they might be saved."

It seems to us that this text has a very remarkable connection with the commonplace saying which has been mentioned. At any rate, it appears to us to account for the phenomena about which we are inquiring. All sorts of delusions in religion and morals succeed in our country, because there is a vast number of persons in it who have carried their notions of private judgment to excess. We Americans carry everything to extremities, and private judgment among the rest. We begin by rejecting the aid of the Church in interpreting Holy Scripture; then we reject the same aid in deciding what is Scripture. Both these delicate subjects we commit to our unassisted intellects, rejecting all aid as an invasion of our rights of private judgment. We misinterpret Scripture, or reject the whole or a part of the Bible. We have thus left a void which must be filled up with anything, and we are ready to accept anything which does not claim authority. In the end, we reject all revelations of God made by His blessed Son, and interpreted by His Church, to accept the revelations into which some wretched fortune-teller interprets knocks under the table, supposed to be given by disembodied spirits, who cannot speak for want of bodily organs of speech, but who find the want of material bodies no impediment in the way of their producing sounds out of material bodies.

The remedy for all these absurdities is humility, which we may humbly hope that prayer may refer unto faith, which is the only practical antidote to credulity. H. D. E.

Baltimore, September 10, 1855.

NOTES AND COMMENTS.

Anonymous Misrepresentation.—Some two or three clergymen, we have reason to suspect, not a hundred miles from this city, incensed against us, we fear, for our exposure of abuses in which they are interested, have lately been communicating to the world, through the columns of certain secular as well as religious papers, various anonymous misrepresentations, with the view of throwing discredit upon the course of the *Churchman*. The names of two of these Reverend persons have come to our knowledge, and we shall be prepared to publish them should occasion require it. In the mean time, we beg to present an able exposure of one of their series of calumnies which appeared in the *Daily Times* the week before last, under the signature of "M. A." (Master of Arts.) The slanderous communication was entitled, "Mr. Markoe and the Churchman." We have no idea who is the writer of the following reply—but it speaks for itself:—

To the Editor of the New York Daily Times:

As a brother clergyman of Mr. Markoe's, and well acquainted with his position and circumstances, I *know* that he had *not*, "by his eccentricities of doctrine and worship, used himself up," (in the vulgar and heartless phrase of your correspondent,) "in the Church where he was." I *know* that it is *false*, "that he had no currency, and could not, for some time, procure himself to be employed, or listened to in his official character." And did not the writer of these vulgar and unfeeling expressions *also* know that they were false when he wrote them? For he professes to have "gathered the substance" of several long articles in the *Churchman* on the subject, of which articles, one of the longest was an account of Mr. Markoe's ministry in the Church, from one "who has known him from his childhood." From this article, which gives *facts*, not mere *ideas* and *prejudices*, a curious method of logic would be needed to "gather the substance," as "M. A." has presented it to us. The *facts* are, (and they are either expressly related, or sufficiently intimated, in the *Churchman*,) that Mr. Markoe's delicate health was one chief reason of his having no parochial charge; and that so far from his not being able to "procure himself to be employed, or listened to in his official character," he officiated and preached, by invitation, on frequent occasions, up to a few weeks before his unhappy perversion. I may add, that his health had been broken, (as many another clergyman's has before him,) in great part, by too assiduous application to his duties, in the study and the pulpit. He was a hard student, and confessedly an eloquent preacher.

I am, myself, no Romanizer, nor have I the least particle of sympathy with those who are, but I am a lover of Justice, and, at the least, a "*follower after*" Charity.

This, we say, is an instance of the unworthy course which is being pursued; and there can be no doubt, we are sure, among right-minded men, be their predilections what they may, that it is utterly discreditable for persons in the Holy Orders of the Church to have anything to do with it.

Injustice.—We never remember a more flagrant case of injustice (upon paper) than our contemporary the *Protestant Churchman* shows when it declares of Mr. Davenport's deposition, "No act of discipline could have been more justly deserved, or more righteously and tenderly enforced." For if such an act of discipline was deserved in his case—and *we* have already put on record *our* opinion that it was—then ought they who have here the audacity to say so, upon their own confession, to be deposed also. Dr. Tyng, for instance, is as much in the habit of fraternizing with "religious bodies not in communion with the Church of which he is a minister," as Mr. Davenport is. It is true, he has not *formally* joined himself to them; but he is with them in heart—and does not hesitate to declare, ever and anon, from his pulpit that he is; and though he may not hold forth with them in their meeting-houses, he does so in other religious assemblies which they hold. One would have thought that Mr. Davenport would have been sympathized with in such a quarter, and that in common justice they would have taken his part. They may not, it is true, have any affection for the "Irvingites," who are probably too much addicted to Catholic rites and usages for them; but this has nothing to do with the *principle*—that principle of justice and fair-play, which they have grossly outraged. Why should they be allowed to identify themselves with dissent, and Mr. Davenport not? And is it not most unjust, not to say unprincipled, to declare that in his case such an act of discipline as deposition was justly deserved, while they themselves, for doing a similar thing, stand free from such an act, or any act of discipline whatever!

Bells.—One of our Sectarian prints gives with evident gusto some absurd remarks from an English journal on the bells of the churches of St. Paul and St. Barnabas, Pimlico. With would-be wit, it is observed—"Paul and Barnabas must be a nuisance to people who are unlucky enough to live within earshot of their belfries." And then there is what we personally know to be a gross misrepresentation, not only of the times and occasions of ringing the bells, but the mode of doing so. The fact is, their sound is a most unwelcome one, because it reminds them of duties they owe to God, which they habitually neglect. Paul and Barnabas are no doubt a "nuisance" to people who care not to have God in all their thoughts day by day, but only on Sundays. For as Paul and Barnabas "*daily* in the Temple, and in every house, they ceased not to teach and preach Jesus Christ," so do these bells proclaim that the Clergy of the churches which bear their name would have it done. It is a message the bells convey which they do not wish to hear—to hear it is "a nuisance." This is the fact of the matter. And that it should have Sectarian sympathy is the most natural thing in the world.

The Banner of the Cross.—The Reverend Doctor at Philadelphia who devotes so much of the time and care he owes to his parish to editing a newspaper under this title, not only brings discredit on the Church by that dereliction of pastoral duty, but he is awfully desecrating the holy standard of Christ which he has so presumptuously assumed, by polluting it with scurrility. Unable to meet us in his editorial character, he, in the most dastardly manner, as its proprietor and editor, allows others to make his columns the sewer into which to pour their foulest vituperations. Having his late confederate in the *Banner* now occupying a ministerial office in this city, he has unusual facilities for the supply of such miserable material. Of course, the object is to revile in the hope of lowering the *Churchman*. But this will not affect us, however it degrades themselves and disgraces the Church. Our position is not to be moved by any such odious devices. They are only exemplifying the serpent biting the file. We have no concern about it, therefore, beyond that which arises from the reflection of clergymen lending themselves to a course of misrepresentation and defamation so dishonourable and shameful. One of the more immediate results of it will probably be the necessity of some Episcopal authority being exerted, for the sake of the Church which is thus so deeply scandalized. We ourselves have already a clue to two of these anonymous and cowardly scurrility-mongers here, which promises to enable us to make an exposure of them by name; and we shall not hesitate to do so, as soon as what has been communicated to us receives a little further confirmation. Dr. Coleman himself, of course, stands self-convicted already.

The Express.—Silly abuse is ever the resort of little minds, when they are convicted of what is wrong, and have no valid excuse to offer. They can abuse, though they cannot reply. Just so the magnanimous Solons of the *Express*, whose diatribe upon the rebuke we administered to them last week, for opening their columns to the profane ravings of a rude intruder into Trinity Church, is altogether too contemptible to dwell upon. None but men who had done a silly thing, and were smarting under its exposure, would have condescended to make such a vindictive and foolish exhibition of churlishness. There is but one remark we have to make in answer to it. They say—"In confounding the correspondent of the *Express* with the Editors, the *Churchman*, under the circumstances, is guilty of a petty piece of malevolence." Now, the "petty malevolence" is all on their own side; for *we did no such thing as confound them*—though they seem, after all, to be worthier of each other than we had any idea of. What we did was, to reflect upon such a paper "doing itself the discredit of allowing itself to be made the utensil for so foul a discharge" as that which their vulgar and profane correspondent poured forth. Thus when certain puffed-up persons get wroth, they not only commit themselves to folly, but they forget themselves as to truth. But we have evidently made them ashamed of themselves; and no doubt they will have been taught a wholesome lesson by what has occurred—though not improbably at a sacrifice; for even the acquisition of decency must sometimes be paid for by men of certain propensities.

Death in the Midst of Life.

This is the title of a Sermon preached on Sunday week by the Bishop of New Jersey, in St. Mary's Church, Burlington, with reference to the late catastrophe on the Railroad. It thus opens:—

It is related of the distinguished Robert Hall, that having written a Funeral Sermon from the words, "In the midst of life we are in death," he searched the Bible long to find the place to announce them from, and wondered that he could not. They are in that which is only not the Bible, the Book of Common Prayer, and if not Scripture, were conceived and born of it. I venture the opinion that they have been uttered from more hearts within the last four days than any other sentence in our language. And I have been so perfectly possessed with it myself, that it must be the theme, although it may not be the text, of what I say to you this morning: "In the midst of life we are in death."

You all remember how beautiful a day was Wednesday. We may suppose such weather constantly in Paradise. I spent the morning on our unsurpassed Green Bank with two friends, one of more than thirty years, who had come to put their children at the College. They left me, with their little son, in the most perfect enjoyment of all that makes up life, to return to their home in New York. In less than an hour, I heard of what had happened on the Railroad. I thought at once of them, and rather flew than ran to find their mangled bodies. God had preserved them perfectly uninjured.

There came to me, from Boston, twenty years ago, a young man,* who had early taken a high stand at the Bar. He was of patriot name; the very blood of Bunker Hill. His father had adorned the Bench. His brother has not been surpassed, as a historian, in modern times. He had lived carelessly, and away from God. But his heart had been touched. It had melted under the Gospel. It yearned to preach to others the unsearchable riches which had been more than rubies to itself. And he asked me to receive him as a candidate for Holy Orders. I did. There are many here who must remember him. He studied faithfully, and well. He was ordained. He went to Salem, as the Minister of the parish. He was most acceptable as a preacher; and, as a pastor, most devoted. He married as lovely a woman as ever lived. His life was filled, to overflowing, with the double tide of usefulness and happiness. But, "this is not our rest." His health failed. He sought in vain its restoration. He went to sea. He died on board the ship. He left a widow, without children. Possessed of a handsome fortune, and what is better, with the sense that it was not her own, she was another Dorcas, in the "good works, and the alms-deeds which she did." At ten o'clock on Wednesday she started, with two dear friends, upon a tour for health and recreation. And, in little more than an hour had yielded up her soul to God. Is it not true, that "in the midst of life we are in death?" Do we or can we know "what shall be on the morrow?" Which one of us might not have been in that disastrous train? Which one of us might not have been of that dead company which filled our streets with coffins, and hung our houses and our hearts with sackcloth?

My brethren, there can need no preacher to bring this mournful Providence home to your heart of hearts. Those nearing trains. The signal to break up. That carriage on the track. The crash. The crush. Car mounted upon car. Car rushing through the midst of car. The cloud of dust. The storm of splinters. The groan. The shriek. The wail. The wounded. The mutilated. The crushed. The torn asunder. The buried alive. That fearful row upon the bank. The hurt. The dying. The dead. Our public houses filled with the maimed and mangled. Our public hall a receiving vault for unknown corpses. Our private houses so many hospitals. Every man a servant. Every woman a nurse. Through that whole day business checked. The social currents all directed to one point. Not an act, not a word, not a thought, but of the wounded, of the dying, of the dead. The very centre of our city a choked graveyard. There is no human eloquence that is not beggared by such sermons as that scene preached to every heart. God spoke, and man was still. "In the midst of life," all felt—"in the midst of life,"—"we *are* in death."

He then draws the following lessons from this fearful disaster:—

I. As teaching so strikingly the *uncertainty of life.* "What more familiar thing than to get into a car? It is as common as coming to church. Who among the happy, the gay, the thoughtless, that crowded the cars on that day, for one moment entertained a thought of what should be before many hours had elapsed. All ages, every condition, either sex, involved in one promiscuous ruin." No time to say farewell—an instant, and an end! Is it not true that "in the midst of life we are in death?"

II. "We learn from this disaster the *terrible violence of death.*" "What an exponent of the awfulness of sin," he goes on to say, after rapidly sketching the more prominent features of the scene—"what an exponent of the awfulness of sin by which so foul a blight was brought upon this beautiful creation! What an index of the sorer curse which it has brought upon the soul which was the image of its Maker!"

III. "And then another lesson of this fearful Providence, *what a leveller is Death.*" And the Bishop dwells on the complete disregard of worldly distinctions and classes, where the high born and the lowly, rich and poor together, were gasping out their lives, side by side! and for all one Judge, for all one issue or the other, eternal happiness or everlasting misery.

IV. And then he says, "What a lesson of the *sublime power of a great sorrow!* Throughout the whole community not a thought but for the sufferers. Each heart and hand open—self for the time forgotten. I never saw so perfect a reflection of the first community of Christians. I never imagined so many reproductions of the Good Samaritan."

V. "What a lesson of *the nearness of the judgment!* My beloved, what a fearful thought! We rise up, in the morning, with our sins. Our thoughts are of the world, and self. We are engrossed with sense. We step into the train that is just starting from our door. We are whirled off, a mile or two. Our mind is set on our business, or our pleasure. Our heart is far from God. There is a blast from that shrill whistle. There is a jar. There is a crash. We are crushed with the ponderous weight of an iron wheel. The body has made its own grave in the loose sand. The startled soul wakes in another world. And the appalling wail, which knelled it out of life, is only lost in the clang of the archangel's trumpet."

VI. "My beloved," he concludes, "there is one more lesson: that, *to prepare for this there is but* NOW. 'In the midst of life, we are in death.'" And he goes on to urge the necessity of not trusting the precious gift of time, but to begin at once, and fight the good fight.

So ends a Sermon of singular force and beauty, which we regret our limits will not permit us to quote more at length. It is altogether a deeply impressive Sermon, and we are glad to see it in print.

Concerts.—A very talented vocalist, Mlle. Parodi, is giving a brief series of concerts in this city, assisted by Signor Bernardi, Mad. Strakosch, M. Aptommas, and Maurice Strakosch. They have afforded a rich and chaste treat to the lovers of music, and have been most respectably attended. The last of the present series is on Saturday night.

* Eccles. Pol. v. 13.

† Ibid. v. 28.

* Edward G. Prescott, Esq.

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LITERATURE.

Sermons upon the Ministry, Worship, and Doctrines of the Protestant Episcopal Church. By G. T. CHAPMAN, D. D., late Rector of Christ Church, Lexington. Fifth Edition. New York: Thomas N. Stanford.

These sermons have gained an established reputation of no ordinary height. They have been before the public more than a quarter of a century; and the fact of their having in that time gone through five editions, is a testimony to their popularity, and to their worth, which cannot be questioned. They have this peculiar and signal merit,—they are *Church* Sermons. They are not, like too much of the preaching of the present day in our churches is, so vague, so general, or so lax, that they might better suit a Sectarian purpose than a Church one; but they are true to the character and the attestation of those distinctive principles which belong to us as a branch of the Catholic Church, and which distinguish us as such from the Sects around us. They were received, we believe, with much favour from the pulpit; and their subsequent publication was highly successful. The author, in his Preface to his Second Edition, observed—"I am satisfied with their reception. It far exceeds the most flattering anticipations I could have ventured to indulge. From many of the Bishops, and other Clergy, commendatory letters have been received, which have repaid me a thousand-fold for the anxieties inseparable from a first attempt to win the approbation of an enlightened community." Nay, they have not only won approbation, but they have effected conversion; for the author expresses the satisfaction it has afforded him, "to possess abundant evidence that these Sermons have been instrumental in reclaiming large numbers from the ranks of schism, and bringing them within the benign influence of the Bride chosen by Christ Himself, and therefore most worthy of all commendation." This shows the importance of sound and correct and uncompromising Church teaching,—the very teaching which we still want, and which must yet be honestly and energetically enforced if the Church is to have her perfect work.

There are two things which strike us as defects in these Sermons, notwithstanding their excellence; and they are defects, we suppose, which belong to the circumstances of the day and generation when they were preached, when it was a bold movement indeed to speak out, as they do, upon the high pretensions of our Ministry, Worship, and Doctrines; for, a quarter of a century since, the Church had scarcely begun to assert her rightful character—or, at any rate, with that distinctness, and in that integrity, which she is now doing. The first is, the too prominent putting forth of our unhappy designation of "Protestant Episcopal," which has a Sectarian, and therefore an uncatholic bearing that is inconsistent with our real character and position as a Church, and that is calculated to convey erroneous impressions. And the second is, that while they prove with so much force the fatal error of those who are in "the ranks of schism," convicting them of that which, according to Apostolic teaching, must exclude them, and does exclude them, from essential privileges of the Church of Christ, they are yet, after all, spoken of as, in all important points, in a position as thoroughly Christian as that of the Church herself. We cannot understand this. We can make allowance for *the habit* —it belonged to another and a less particular age. But it is a pity to perpetuate it in an instance like this. A false liberality, a mistaken charity, will plead for it, we know. But this will not justify it; for it will not make what is crooked, straight, or what is incongruous, harmonious. We would inculcate the most charitable feeling towards "them that are without," and the duty of making them the objects of our utmost benevolence, and the subjects of our most fervent supplication, that God would "show to them that be in error the light of His truth." But we must not encourage any compromise of that truth, through our concern or our regard for them, whether by word or deed.

The volume was originally most appropriately inscribed to Bishop Hobart, "as a cordial tribute of esteem for his talents and learning; of veneration for his piety and benevolence; of applause for the unwearied zeal and ability displayed by him in discharging the arduous duties of the Apostolic office; and of admiration for the fervour and devotedness with which he identified his own pious determination with the inspired vow of Isaiah, 'For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.'"

Country Margins and Rambles of a Journalist. By S. H. HAMMOND, Author of "Hills, Lakes, and Forest Streams;" and L. W. MANSFIELD, Author of "Up-Country Letters." New York: J. C. Derby.

We are glad that there are still a few weeks left us, all and sundry, for rustic recreation—all and sundry, that is, who can find leisure and opportunity to enjoy it. We rejoice that there is yet before us the prospect of a charming "fall," when, though the bloom of summer may be gone, there remains much to amuse, to delight, and to reinvigorate us. To many, we know, this part of the season is preferred to any other, for it has many advantages in its more subdued tone, its more moderate temperature, and its more varied resources. The gathering in of the fruits of the earth—the enjoyment of the sports of the field—plaintive tones and farewell flights of the birds of the season—together with those several subjects of contemplation which are to be met with in a philosophical country life,—all this, to say nothing of

> "——— the fading many-coloured woods,
> Shade deepening over shade, the country round
> Imbrown; a crowded umbrage dusk and dun,
> Of every hue, from wan declining green
> To sooty dark."

All this, we say, we are heartily thankful for; if only because it affords us an assurance that we are still, though late, not too late, to commend to our recreating readers the volume before us, as emphatically and delightfully a book for the season. "Country Margins and Rambles"—what could be more seasonable? And "by a Journalist," too—one of those oracular men of letters, of arts, of politics, and of the world at large, who are, by profession, not know-*nothings*, but know-*everythings*—what could be more attractive, more enchanting than this? "It was simply," it tells us, "the result of a digression in the routine of the labours of a daily journalist, intended to lift his paper out of the dull monotony of politics, rather than for publication in a book form. It does not, therefore, challenge criticism, nor affect to compete with the finished productions of popular authors of the day for public favour. The end of its publication will have been accomplished if it shall afford amusement for the leisure hours of those who desire relaxation from labour or severe study." Of course it will—and a capital end too. What could be better? As to severe, least of all cynical criticism, that is quite out of question—because it would be quite out of season. Recreating and rusticating in the country, we are scarcely in a mood for "the *finished* productions of popular authors of the day." They are rather out of place, simply because they are *finished*. We want something less of the city, and more of the country, to be in character and keeping with all around. And here, in this volume, it is.

But before presenting a sample or two of its contents, as we intend to do, let us give in their own words the explanation of the pair of authors why they appear before the public thus paired. It is this,—

> The editor of the *Albany State Register* received one day from an anonymous correspondent, a communication which occupies the first chapter of this book. He published it, with a playful commentary, supposing, at the time, that there the matter would end. A few days afterwards, he received "Margins No. Two," which he published with a commentary in like manner. From such beginning the correspondence grew on, until it acquired the dimensions presented in the book which is now given to the public. The writers were entire strangers to each other until the "Margins" were more than half written, and it was an accident which made them acquainted at last.

Now these "Country Margins" are highly amusing pieces of imaginary intercourse. The happy and witty couple—not, be it understood, matrimonially the one, but literally the other—play most harmoniously at a sort of "fast and loose" game, which is full of interest, and full of excitement. Into this, however, as we cannot enter sufficiently at length to make it quite intelligible, we must not enter at all—though we promise all who do fully enter upon it no slight entertainment, —but confine ourselves to the "Rambles," as being both more extractable, and more seasonable. And, first, let us present

A COUNTRY LANDSCAPE.

> I am at Canandaigua, certainly one of the most beautiful country towns in the State. The scenery about it is not grand or sublime; there are no rugged mountains rearing their tall heads to the clouds, frowning in eternal barrenness upon majestic rivers sweeping around their base, or lakes sleeping in quiet valleys below them; there are no waterfalls rushing down from the hills in foaming cascades, or winding in deep ravines among old primeval woods; but there is that which is better. There are rich farms spread out all around, far as the eye can reach, fields of grain waving in the summer breeze, meadows covered with rich grass ready for the mower, and pastures in which flocks and herds are feeding; fine farm-houses hid away among the tall trees and shrubbery, and barns filled with the products of agriculture are in view. On the south is a beautiful lake winding away around low promontories, with cultivated fields or patches of green woods stretching away from the beach. Such is the scenery around Canandaigua. There are pleasant drives in every direction. The road that winds along the shore of the lake will afford a delightful ride of a summer morning or evening, and the other avenues leading away into the country are scarcely less pleasant. Everywhere are the evidences of wealth, of progress, and of civilization. Fine horses, fine cattle and sheep, and rich harvests, are constantly in view. These things are around Canandaigua, outside of the village, within range of a walk or a drive. But the village itself affords a greater display of quiet beauty and taste than I have seen elsewhere. The houses are massive and elegant, surrounded by large and tastefully laid out grounds and gardens, decorated with the rarest flowers and the richest shrubbery. There are "solid men," as Daniel Webster would say, in Canandaigua—"solid" in intelligence and social qualities, in moral and political influence, and solid in dollars. Men who live for something beyond the mere accumulation of wealth; who will leave behind them a monument in the taste with which they have adorned the spots they occupy. These beautiful residences, the grounds decorated with rare shrubbery, and abounding in the richest fruits; these gardens, sending abroad upon the air the fragrance of flowers that charm the vision by their beauty, and entrance the senses by their sweetness, are better than railroad stocks or vast investments in the funds, to leave as a monument when one dies. The tree one plants, survives him; the grape-vine remains when the hand that plants it is cold; the rose-bush blossoms when he who placed it in the garden is alone in the quiet house of death; and while the tree bears its fruit, the grape-vine its rich clusters, or the rose its sweet blossoms, his name will remain connected with them, as if chiselled in marble. I remember that in one of the old towns of New England, I was conversing with a lady who is not unknown to fame, when she pointed to some elms that stood on the lawn in front of her dwelling, and said, "These trees were planted by my grandfather," and then pointing to some venerable pear-treees that hung with then unripe fruit, said, "Those were planted by the original proprietor of these grounds, of whom my grandfather purchased them." The name she gave I have forgotten, but it was associated with the old pear-trees, and had been for more than a hundred years. And so it will be with the trees and shrubbery of these beautiful grounds. They will preserve the memory of those who placed them where they stand, and for generations be a monument to their virtues and their name.
>
> From an observatory on the top of one of the most splendid dwellings in the village, I had a view of the country around. The glass was slightly stained, of the windows through which I looked, and it gave a mellowness to the picture that was exceedingly beautiful. I have never been in Italy; I know about an Italian sunset only from descriptions by tourists and from paintings by masters of the art, but if an Italian sunset exceeds in beauty the prospect that was before me, as I looked from that observatory, it is then beautiful indeed. The lake, the farms and avenues lined with trees in the distance, the village residences, the gardens and grounds near by, and the delightful walks and trees, and rich fruits and flowers immediately beneath and around me, formed a landscape which, seen in the mellow light afforded by the stained glass of the windows through which I looked, no painter could transfer to canvass, or Italy excel.

He penetrates further and further into the depths of what is most rural, and most remote. He goes into newly settled localities—he enjoys, in all their freshness, the new aspects of nature under the hand of civilization and progress. Still there was something to regret. "See," he exclaims, "those stately old elms on the point, how they tower up towards the sky, stretching abroad their leafy arms in dalliance with the summer winds, and casting their morning shadows away out on the water. They grew there from the seed planted by the hand of nature, and where they stand others as gigantic have grown, till weakened by decay or riven by the lightning, the storm hurled them to the ground, to rot where they fell. In the times of old the deer crouched in the heat of noon in their shade. The elk may have browsed upon the tender plants beneath them, or the bear clambered up their great trunks. But they are gone now, and the willow, and smaller shrubbery planted by the hand of man, occupy their place. Strange that those stately old elms should have been removed to give place to trees of a lower dignity, and a meaner growth. Strange that when civilization sweeps away the old forests, it does not leave more of the ancient monarchs of the woods standing where they grew, as memorials of its triumph over nature, and as witnesses of the achievements of human strength and labour." And then there is a silent spirit of lamentation with which it is but too natural and too easy to chime in; for vestiges of old times are always interesting, and to find them *all* swept away, often pains and disappoints. But let us give another sketch—it is that of

A LAKE SCENE.

> Let us pass on down the lake. I must remind you that we have swept away these fields, and houses, and barns. We have restored the forest in its primitive grandeur. We have banished the horses, and cattle, and sheep, and have called back the wild animals that belonged here in the times of old. Five miles below "Wells' Point" we enter another little bay or cove, formed by a point of land running far out into the lake. I was here more than thirty years ago. It was all wild then, all woods. There was neither farm-house nor clearing in sight. On the voyage round the lake with the two Englishmen, as before mentioned, we rowed silently round this point, and saw a noble deer swimming out from the shore, as if starting across the lake. He had antlers like a stag, and when we came in sight, he wheeled towards the shore with the snort of a war-horse. The Englishmen had a rifle along, and as he was almost at the shore, one of them fired upon and killed him. He was a noble animal. We dined upon vension that day, and a more delicious meal I have never tasted, though it was cooked in a primitive way, by a fire built on the shore of the lake. From this little bay let us cross over to Bluff Point. We are opposite it now. See how it looms up towards the sky, covered with a dense forest. The top of that hill is the highest land in sight, by hundreds of feet. It is no mountain peak, piercing, in stately barrenness, the heavens, but a rounded promontory, rising on three sides from the water, and seems to us, as we look upon it, like a great island in the midst of the lake. It seems close by us, and yet to reach its base we must row a mile and a half. See how the "West Branch" winds around, and seems to hide away behind and among the hills. Look away off towards Penn Yan. There, too, the lake seems to steal around behind high promontories, to lose itself in the forest of great trees. It was a beautiful view from this point "long ago," and it is beautiful still. Then it was romantic and wild, as nature made it, with all the old things standing round, as she placed them when she threw this earth finished from her hands. Now it is robbed of its ancient dress, and decorated by the ingenuity, the labour, and the industry of man. Fields are where forests stood, and the things that civilization gathers around it, make up the landscape. Which is the more beautiful, I leave others to determine. For myself, I love nature in her old primitive garments, and I love civilization with her smiling, though painted face. I love the old woods, and I love the fields. I love the wild things, and I love the tame things too. All I bargain for is to leave me the birds, the happy, the free, the sweet-voiced birds. You may sweep away the forests. It is best that they should be removed. It is necessary for the progress, and to meet the necessities of humanity. Launch your steamboats upon lake and river, and send forth your iron horse, thundering along the valleys, spread out your farms, push back the woods with the fields, build your cities and towns, destroy the deer and the wild animals that must perish with the forests, but leave me the birds, the happy singing-birds, and I am content.
>
> We will now row westward, around the base of Bluff Point, six miles to the head of the West Branch. On both sides of the branch the hills rise with greater or less acclivity, but nowhere so steep as to prevent cultivation. At the head of the branch is a beautiful valley stretching away to the northwest, through the centre of which winds a small stream alive with the speckled trout. Pines, and elms, and oaks, with the wild cherry, butternut and maple trees, constitute the principal growth of timber. Remember we are speaking still of "long, long ago." There is a neat village here now surrounded by rich farms. It was all forest when I passed a night on the banks here on my first voyage round the lake. We will pass along south again on our return to the head of the lake. The hill on the west side of the lake and the rising grounds for miles were covered with a forest of pines. High-growing stately trees, like the masts of a tall ship. No axe had as yet marred their beauty, and they stood here clothed in fadeless green, and murmuring softly and solemnly as the breeze stirred in their foliage. This forest of pines has been swept away, and you see fields of grain and pastures, and meadows, where they stood.
>
> We pass along to Ingersoll's Point, three miles from the head of the lake. We will land here, and see how this point of land was formed. We go a few rods on the main land, and we enter a ravine or gulf as it is called. The hill-side is steep, but we walk on a level, straight into the hill. A little stream goes laughing along over the smooth stones. It is tranquil and pleasant now, good-humoured and gay; but when the snows are melting and the spring freshets come, it is a mad and a mighty torrent, roaring and foaming down the gorge, vast in volume and resistless in power. The rocks begin to rise on either hand higher and higher, and as we advance, a perpendicular wall of slate rock rises on either side to the height of a hundred feet. Before us now the little stream trickles with a gentle voice down the shelving rocks, from away up towards the top of the hill, leaping from ledge to ledge. Our progress is stayed here, unless we choose to climb where a false step or a slip on the smooth rock would send us skiving in the gulf below. It is a goodly sight when the "stream is up," to see how it cascades down from the plain above into the gorge below, rushing, and tumbling, and roaring in white foam over the beetling rocks. "Ingersoll's Point," and the acres of flat land stretching out into the lake, were made by the earth excavated from the hillside by the stream when its back was up.

Cataracts, of all the magnifiers of nature, as the most stupendously sublime, the most deeply impress the mind, and influence its action. There are, in natural scenery, few finer subjects either for the pencil or the pen. Niagara, the noblest of cataracts, has often been described; but seldom have we seen it better reflected upon than it is here:—

NIAGARA.

> I am here in sight of old Niagara, and within the sound of its thundering voice. I have never before seen this exhibition of grandeur spread out here, to humble the pride of man, and show forth the power and majesty of God. I look for the first time upon this stupendous panorama, so full of all that is grand and glorious, all that is beautiful and sublime. Here is the drainage of more than 150,000 square miles of the great lakes, those inland seas that lay out West and North, the hundred rivers and streams that come into them from the hills and broad plains, and the thousand springs that bubble up away down in their silent depths—all these "mighty waters" are concentrated into a narrow gorge of less than half a mile in width, and, impelled by a resistless hand, they go boiling and heaving, roaring and struggling, like some gigantic monster in his wrath and agony, rushing forward in their matchless power, to plunge in wild fury down beetling cliffs into the returnless depths below. The voice of the cataract is never silent. In summer and winter, in the brightness of noonday and the darkness of midnight, its roar is on the air. When the great flood subsided, from the time when the dove brought back the olive branch, and the raven went forth on his solitary and returnless flight—when the Ark rested on Ararat, it was heard, shaking the earth with its roar; and the sound that then startled the wilderness will be heard till the crack of doom—that mighty flood will roll on, over the shelving rocks and down the stupendous precipice, till the time appointed for the earth's destruction shall come. I have stood on the brow of that precipice, and looked upon the rushing waters as they were hurled into the deep abyss; I have stood at its base, and looked upward at the beetling cliffs, and seen that flood as it seemed to me rushing in appalling grandeur from the sky—around me was the mist and the spray, and arching above me was the rainbow, glowing in prismatic brightness, like that which spans the rear of the retiring storm. I have looked upon the cataract in the calmness of a clear night, and seen the stars as they stole out one after another from the deep vault of the sky, as if to watch its eternal flow. The voices that elsewhere break the stillness of nocturnal repose are here forever silent, as if awed by the sublimity of its power. But one sound is heard, deep, solemn, and ceaseless—never changing, never losing its intensity. When the storm rages, it is heard above the storm. When the winds rave and the tornado sweeps by, it is heard above the winds, and the wild fury of the tornado. 'Tis the voice of the Cataract!
>
> But who shall describe Niagara? Let it flow on in its majesty, till man shall conquer its fury, and make it subservient to his will; till he shall "lay his hand upon its mane" and tame it into subjection; till human genius shall chain it to the great water-wheel, and make it a motor to endless machinery—grind corn to satisfy human hunger, and throw the shuttle and spindle. Unless some new discovery shall render valueless water-falls as motors, even Niagara will, in the course of human progress, one day be compelled to become utilitarian, and perform an active part in the great drama of life.
>
> There is one thing in regard to Niagara that strikes. It can have no rival. Saratoga may become antiquated—the sea-shore a resort only for invalids. Fashions may change in regard to pleasure resorts. Rival locations may compete by opposing attractions. But Niagara can have no rival. The flood will sweep on over the precipice, the waters will boil and foam, they will struggle and heave down the Rapids, rushing on forever, and the roar of the cataract will be there through all time. Its deep, thundering voice of power will be heard in its solemn intensity; its ceaseless sermon of the majesty, the omnipotence of God, will be preached while the waters flow, and stupendous precipices confine them within the changeless gorge. In all the world there is but one Niagara, and all the world will visit the mighty show. You may build up a city there, you may make long streets, and line them with houses, and crowd them with people; you may rob it of its wild scenery, and strip it of the things that nature spread out all around it, you may construct canals and erect machinery, but still the great cataract will be there, and the world will travel hundreds and thousands of miles to see it. They will go to the brow of the precipice to look down, and to the base of the precipice to look up. They will involve themselves in the mist and the spray for the sake of gazing upon the rainbow that is above them. They will ramble on Goat Island by moonlight listening to the roar of the waters, or enjoy its cool and pleasant shades at noon-day. You may roll your great water-wheels in their ceaseless rounds; you may harness your machinery and set your great hammers in motion; your hundred strong hands may hurl the ponderous sledge against the ringing anvil; you may set your ten thousand puny machinists at pounding the iron and driving the spikes, make all the noise you can, and the roar of the cataract will drown it all.

With this interesting extract we must close. The slight specimens we have presented of only one of the two divisions of the volume, that of the Rambles—and we would wish it to be understood that the other division is of by no means inferior ability or interest—will bear us out, we think, in what we have said in its commendation. As a book of light, desultory reading—a kind of book one often likes to take up in one's occasional leisure moments, and brief intervals of relaxation—it has many attractions; and has them, in so far as we have been able to discern, without the alloy that is too often found, more or less, in our light literature. It is a handsome and portable volume, and will be welcome, we are sure, as the inmate of many a carpet-bag in an autumnal excursion.

A View of the Scripture Revelations of a Future State. By RICHARD WHATELY. Philadelphia: Lindsay & Blakiston.

How different this work from Plato's *Phædo!* The latter was the dim groping of intellectual powers, that, though verified by noble principles of action and the loftiest aspirations, never passed beyond the charmed circle of fanciful speculation, nor allowed the indulger of the dream of endless being to walk in the light of assured reality. Not estimating lightly the importance of his assumed task, the Archbishop has swept the whole horizon, and whilst indicating the profounder depths that lie beyond human argument in the accepted words of revelation, has accumulated irrefragable proofs of the nature of the state beyond. His great triumph, perhaps, is the demonstrating the existence of consciousness in the intermediate state. He proceeds on the not unreasonable principle, that as the conjectures of uninspired men can claim no authority, so neither has any one a right to insist on the reception, as an article of faith, of any doctrine which he may conceive deducible indeed from Scripture, but deducible only by some process of reasoning, which ordinary Christians cannot follow. Amidst theologians, Whately is an intellectual giant; his principles, indeed, are frequently indicative of too great preponderance of human intellect to the exclusion of the spiritual in thought and feeling, this bringing him frequently under suspicion of unsoundness, when, in the forgetfulness of the maxim we have just stated and of the more measured powers of others, he pursues his way, often to find himself moving alone in the solitary grandeur of his own speculations. The present edition is highly creditable to the publishers, yet a singular error has been committed in styling the author, as is done on the title-page, the "late Archbishop of Dublin," the present work being accordingly treated as his "remains." It is by some happy accident, we suppose, such a one as often supplies the place of knowledge, that we are not treated in a prefatory discourse with his obituary. This mistake, however, does not detract from the real merits of the edition, which, we repeat, is in all respects a superior one.

The Gentle Shepherd. A Pastoral Comedy. By ALLAN RAMSAY. New York: William Gowans.

Notwithstanding the temptations we may suppose offered, the issues of Mr. Gowans are so rare, that we may take for granted in them the supply of some necessary and valuable addenda to the library of the scholar. When he reprints the original work, it is always with valuable material that he has diligently collated, rendering the work in hand in every respect complete. This is especially true of the celebrated pastoral of Ramsay, a pastoral which, founded on the feelings of nature, and not on artistic absurdities, is true for all time, preserving thus a freshness that revives the spirit, and renders it a favourite to every heart open to these impulses of gladness and affection, qualities far more frequently found in the quiet retreats of nature, and amid the lowly, than in the crowded city and the gaudy splendour of conventional life. Where Ramsay looked for inspiration, may be gathered from the following lines in the first scene, which assimilate to, without reflecting, some of the opening passages in Virgil's Eclogues:

> The bees shall loathe the flower, and quit the hive,
> The saughs on boggie-ground shall cease to thrive,
> Ere scornful queans, or loss of worldly gear,
> Shall spill my rest, or ever force a tear.

The "Gentle Shepherd" lives as almost the only true pastoral in our language. It appeared at a time when men's thoughts and writings partook of a singularly artificial bent, and consequently had to sustain the disparagement arising from misapprehension and depreciation. And still it lives, appearing to-day with all those variant commentaries that from time to time have been issued, and which mark the gradual unwarping of men's minds, bringing them finally to the acknowledgment of what in nature is really excellent. The study of the criticisms here collated by Mr. Gowans, together with the pastoral itself, provides means of practice in the difficult art of criticism, and will enable readers better to recognize what is worthy of admiration in other and perhaps more laboured productions. Nearly all our great prose writers and poets have tried their hands at this, giving curious revelations of their disposition to ideal estimates. None, however, have excelled Leigh Hunt, who says:—

> Allan Ramsay is the prince of the homely pastoral drama. He and Burns have helped Scotland for ever to take pride in its heather, and its braes, and its bonny rivers, and be ashamed of no honest truth in high estate or in low; an incalculable blessing. Ramsay is entitled not only to the designation we have given him, but in some respects is the best pastoral writer in the world. There are, in truth, two sorts of genuine pastoral—the high ideal of Fletcher and Milton, which is justly to be considered the more poetical,—and the homely ideal, as set forth by Allan Ramsay and some of the Idyls of Theocritus, and which gives us such feelings of nature and passion as poetical rustics not only can, but have entertained and eloquently described.

Essays and Reviews. By ALBERT BARNES. New York: Ivison & Phinney.

As Churchmen, we cannot have much sympathy with these writings, though creditable, in many respects, as literary productions. The two volumes consist of reviews, already published in various journals. One of the most able of these papers is that on Butler's Analogy of Religion. There is hardly a subject here treated which does not afford scope for profound analytic and comparative investigation. Thus "the progress and tendency of science" opens a field for the boldest inquiry, and affords opportunity to exhibit the application of all the great principles that rule in the government of God. Mr. Barnes, in treating of the literature and science of this country, makes a striking and true observation to the effect, that those even assuming to be scientific explorers are too apt to be satisfied with second causes, reluctant to trace all events up to the Great First Cause of all, and in science, as in religion, to make

> "Him first, Him midst, Him alway and without end!"

—a line, by the way, here imperfectly quoted. Mr. Barnes, as a preacher and writer, appears to us to adhere to the order of dogmatic, or verbal and technical theology.

Polyglot Reader, and Guide for Translation in French, German, Spanish, and Italian. By J. ROEMER. New York: Appleton & Co.

The volume devoted to each of these several languages is distinct in itself; the learner by bringing it into connection with one or more of the others obtains a corresponding translation, the whole thus serving not only as initiatory books, but as books of continual reference and practice, which may serve as repertories of idioms, phrases, and words, to which to have recourse at any time. This is a bold and adventurous mode of learning, but has many advantages. The eyes do not necessarily fall on the translation, whilst the opportunity for continual reference imparts confidence to the pupil, who without reliance on his own powers will never make advantageous progress. These books are equally valuable to American, Italian, German, or Spanish teachers, and must be most useful to their pupils. The selections are varied, the subject matter interesting, and, altogether, they form quite a scholastic library.

Sallust's Jugurtha and Catiline. With Notes and a Vocabulary. By NOBLE BUTLER and MINARD STURGUS. New York: D. Appleton & Co.

A beautifully printed and plain and correct text distinguishes this issue. The vocabulary is succinct and sufficient, each elemental word, and the various senses it takes up in Sallust, being stated, with its occasional idiomatic use. The notes are the condensation of a really surprising amount of matter in limited and convenient space. The study of Sallust, with his vigour, brevity, judgment, and summary recital of acts and estimates of men, is an admirable exercise for the youthful mind.

Mr. Peterson, of Philadelphia, announces the publication, towards the latter end of this month, of a new volume by the distinguished American writer, Mrs. Southworth, the author of "The Missing Bride," and other popular works of fiction. The title of her new work is "The Deserted Wife," and it is said to be one of exciting interest.

Sunday at Camp Auburn.

God's holy day, September 2d, 1855, has gone, and never to return. The actions of the day, thoughts alike of good and evil, are ascended to be placed with the final record. It was a long and serious subject of thought and meditation to us before we determined it to be our duty to remain on Camp during the Lord's day. We decided it to be duty. The day has passed. We now cheerfully add, it was a duty and a privilege. Never, during the period of our manhood, have we spent a more interesting and profitable Sabbath. The recollections of the day will always be pleasing. They never *can* be otherwise, because the hours have passed unstained by indecorum, thoughtlessness, and wasted time.

The religious service of Camp has been Episcopal, because Rev. D. F. Warren, Chaplain of the 49th Regiment, is Episcopal in his views. Our own religious tenets differ from his; but, with thousands of others, we can worship the great Being who made the sea, the earth, the universe, and can be profited by this "good news to man," whether it comes from under a surplice, or a costume according to the prevalent style of the fashions, provided, in our soul, we believe it comes in the shape of the Gospel truth. The Morning Service was attended by all the Camp Guards; visitors were excluded. The exercises consisted of the beautiful Morning Service and Litany. The music was by Hall's Cornet Band, playing the Dying Christian for opening, and a grand Religious March as the companies returned to their quarters. The chants and hymns were performed by the Auburn Quartette Club, private Chas. H. Smith acting as organist of the Regiment. The 79th Psalm, to the Old Hundred, was sung by the whole Regiment, accompanied by the Band. The effect was impressive and solemn in the extreme.

The Evening Service began at four o'clock. A large concourse of citizens was admitted on Camp at this Service. Chaplain Warren preached a most thrilling, eloquent, and instructive sermon, after the Evening Service had been read. Two choirs were provided, and the selection for the second day of the month, Evening Service, was chanted antiphonally.

Rev. Dr. Cressy, who returned only on Saturday from the West Point Military School, on a visit to his son, read the concluding Prayers and Benediction, upon an invitation from Chaplain Warren. About 2,000 persons formed the audience.

We now come to the evening, and while we write, the beautiful songs of Zion are ascending to Heaven in praise from several of the tents. Lieutenant W. H. Loomis's and Lieutenant Wm. B. Rhoades's quarters are filled with soldiers forming a choir of singers. Their songs are chosen from religious hymn-books of all the orthodox Christians. They float upon the air to our quarters like sweet incense. Alexander Scott's (leader of the Rochester Band) quarters are also filled with a similar choir, formed chiefly of the Rochester Union Grays. Who shall say that the sweet notes of praise, breathed forth in such solemn melody, has not found for itself a pathway to the Heavenly gate, while an angel sent from above is hovering over the tented field, whispering to the noble and brave that the "tear of repentance is the only passport at Heaven's gate?" "Judge not, that ye be not judged." Lieutenant T. E. Smith, of the Port Byron Dragoons, assisted Lieutenants Loomis and Rhoades in their Sunday evening music.

Lieutenant H. M. Stone's quarters were also filled with singers, occupied in singing the hymns of the Church, and others whom we do not know.

In conclusion, we must bear this testimony. We never saw a Sunday more appropriately and correctly observed. This is the universal judgment of every professed Christian man belonging to the Regiment with whom we have conversed.—*Camp Auburn Journal.*

Cultivation of the Voice.

It must have been remarked by those capable of judging, that among singers, especially throughout the country, improvement in quality, and delivery of tone, and style in performance, have not kept pace with progress in reading music, time-keeping, and intonation. How many individuals, choirs, and musical associations there are, who, in these three latter respects, have made excellent progress, and yet who cannot produce a single tone of the right quality, or sing the simplest melody in good style; who can readily sing all the new music that appears, nearly at sight, but with such a form of mouth and throat, and such misuse of the breathing apparatus, that the natural quality of the voice is almost entirely concealed, and a distorted, unsatisfactory tone produced, like the diamond just from the mine, a rough, unsightly pebble; the singer not knowing the value and beauty of the gem he possesses, until the proper form be given to it. How many of the voices now depreciating and wearing out, instead of growing better by practice, how many sore, scraped throats, short-breathed, weak-voiced, easily-tired singers, would awake to new life, with a proper knowledge of this subject; with what delighted surprise would the first truly resonant tone be regarded, and how heartily would it be welcomed from its long imprisonment.

It is undoubtedly true that singing in time and in tune merely are the most simple and easily acquired of all the departments of the art, and that a large proportion of singers and people get no further than this either in performance or appreciation; consequently, all beyond is comparatively unexplored and unknown ground, all the more attractive to those teachers who are ignorant, ambitious, and unscrupulous, as it affords an opportunity for great pretensions without much ability or knowledge, with but little danger of exposure. One who would attempt to teach singing without being able to give a tolerably correct example in ordinary music, in time and tune, would be sure to fail, for people know about these things. But how different in matters relating to quality of true style, etc.; and yet nothing is more elementary, and nothing should be attended to earlier in a course of vocal instruction. Music is eminently an imitative art, and as the example is, whether in the class or concert room, so will the singing of the pupil be. The faults in the example of the teacher will certainly be heard in the scholar, and the evil will of course be in proportion to the teacher's popularity and success. (?) It is unfortunately true that this difficulty is not confined to those who have not had advantages for much cultivation, but is found among those who aspire to high positions as leaders and teachers in the art, and is all the more injurious in consequence. Such teachers and leaders feel that they must teach everything that is to be taught, whether qualified or not, trusting for security in the low standard and general want of knowledge in these departments. But this state of things will not last long; for, as as a more excellent way is shown, the people will walk therein, and teachers will be compelled to teach only that which they themselves understand. There will also be more thorough preparation for the work, and consequently greater success and more rapid advancement in the art.—*G. F. Root in the Musical Review.*

THE COMING AGE.—The political economist, who is to be equal to the requirements of the coming age, must look out upon a wider field, and prepare to surmount new difficulties, in the hope of attaining results of still higher practical value, and still deeper theoretic interest. It is in this as in other cases: man first strives wildly against the powers of nature, and one while is swept away, another while succeeds through some favourable conjuncture. Then he studies those powers, and learns their course and sway, and discovers, perhaps, the easiest tracks or the safest periods for his journeys, his voyages, his operations, and understands the causes of the various calamities that threaten him if he mistakes his time or his path. But this is not his final state of knowledge. He aspires further how to stem the currents, brave the winds, pierce the rocks, defy the seasons, and accomplish results which nature herself seemed almost to forbid. If, therefore, any science seems to lead us to strange and sad conclusions, to insurmountable difficulties, and prospects of irremediable evils, we are not at once to sit down satisfied that so it must be, but rather to look around in every direction for resources, and not to give up the problems that meet us till we have well tried every line of thought and of experiment in which a solution can possibly be found. —*Marriott of Oxford.*

POPE PIUS V. AND THE BOOK OF COMMON PRAYER.—In reference to the offer of Pope Pius V. (IV.?) to confirm the English Liturgy on condition that Queen Elizabeth would recognize the Papal Supremacy, the following paragraph has recently appeared in "Notes and Queries," followed soon after by a communication from the Rev. Chancellor Harrington :—

It has frequently been stated that Pius V. offered to confirm the use of the English Liturgy, provided Queen Elizabeth would confirm his Supremacy: yet no proof has ever been adduced on the subject. Two writers are usually quoted in support of this erroneous statement, namely, Camden and Ware. The former mentions the rumour of such a thing, but he does not express his belief in its truth. Yet Camden is quoted as an authority for the statement that such an offer was made. Ware merely says that such a rumour was circulated by the seminary Priests for the purpose of producing dissensions. The passage occurs in his "Hunting of the Romish Fox," p. 149. Those writers who have made the assertion on Ware's authority have utterly mistaken their author; for he mentions the rumour for the purpose of refuting it. The whole was a trick of the Missionary Priests in order to produce divisions in the English Church. On such slender grounds does the assertion rest: and yet we find it repeated by one writer after another, until many persons actually believe the statement as an undoubted fact. T. L.

To this note, the Rev. Chancellor Harrington thus replies :—

POPE PIUS V. AND THE BOOK OF COMMON PRAYER.—Vol. XI., p. 401.—"T. L." has implied that the offer of Pius V. (IV.?) to confirm the use of the English Liturgy, upon the condition of Elizabeth recognizing the Papal Supremacy, rests solely on the authority of Camden and Ware. Your correspondent has omitted to refer to the testimony of Lord Chief Justice Coke, who at the Norwich Assizes, in August, 1606, only three years after the Queen's death, publicly affirmed in his Charge that—"The Pope wrote a letter to Elizabeth, in which he consented to approve the Book of Common Prayer, as used amongst us, as containing, says he, nothing contrary to the truth, and comprehending what is necessary to salvation, though not all that ought to be in it; and that he would authorize us to use it, if Her Majesty would receive it from him and upon his authority. And this, adds he, is the truth touching Pope Pius V., *which I have often heard from the Queen's own mouth.* And I have frequently conferred with noblemen of the highest rank of the State, who had seen and read the Pope's letter on this subject, as I have related to you. And this is as true as that I am an honest man."—Charge, pp. 28, 29, 40.

It is of course a matter of small moment to a member of the Church of England whether the Bishop of Rome recognized our Orders, and approved our Liturgy, or no; but should any of your readers be curious in the matter, they may read the *pros* and *cons* in Courayer's "Defence of the Dissertation on the Validity of the English Ordinations," Vol. II., pp. 359-378.

The Close, Exeter. E. C. HARRINGTON.

READING AND SPEAKING SERMONS.—Reading is peculiar to this nation, and endured in no other. It has indeed made that our Sermons are more exact, and so it has produced to us many volumes of the best that are extant; but, after all, though some few read so happily, pronounce so truly, and enter so entirely into those affections which they recommend, that in them we see both the correctness of reading, and the seriousness of speaking Sermons, yet every one is not so happy. Some, by hanging their heads perpetually over their notes, by blundering as they read, and by running over them, do so lessen the matter of their Sermons, that as they are generally read with very little life or affection, so they are heard with as little regard or esteem. Those who read, ought certainly to be at a little more pains, than for the most part they are, to read true, to pronounce with an emphasis, and to raise their heads, and to direct their eyes to their hearers. And if they practised more alone the just way of reading, they might deliver their Sermons with much more advantage. Man is a low sort of creature; he does not, nay, nor the greater part cannot, consider things in themselves, without those little reasonings that must recommend them to their affections. That a discourse be heard with any life, it must be spoken with some; and the looks and motions of the eye do carry in them such additions to what is said, that where these do not all concur, it has not all the force upon them, that otherwise it might have. Beside that, the people, who are too apt to censure the Clergy, are easily carried into an obvious reflection on reading, that it is an effect of laziness.—*Bishop Burnet.*

SUNDAYS the pillars are,
On which heaven's palace arched lies:
The other days fill up the spare
And hollow room with vanities.
* * * * *
The Sundays of man's life,
Threaded together on time's string,
Make bracelets to adorn the wife
Of the eternal glorious King.

ADVERTISEMENTS.

RICHARDSON & BOYNTON'S WARMING AND VENTILATING WAREHOUSE, No. 374 Broadway.—The special attention of the trade is invited to our assortment of Heating and Ventilating Apparatus, comprising every variety of the latest and most approved patterns of Furnaces, Ranges, Registers, Ventilators, &c., including five sizes of Boynton's Patent Self-Clearing Furnace—an entirely new article, worthy the attention of those interested.
sep6-3m*

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sep6-1m

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1st.—Polite attention to all customers.
2d.—To ask one price, from which there shall be no deviation.
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PERUVIAN GUANO, No. 1, taken from the lower part of the ship's cargo, a little damp, with the above brand upon each bag. Price $43 per ton of 2000 lbs. As the latter article is sold by some retail dealers for the best quality, be particular to observe that the damp has the figure 2 under the weight mark.
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Ladies' and Children's Silk MITTS, all prices.
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S. BOOTHBY, IMPORTER, MANUFACTURER, JOBBER and RETAILER of SHIRTS, COLLARS, UNDER SHIRTS, DRAWERS, HOSIERY, GLOVES, SCARFS, CRAVATS, &c., &c., 87 and 89 William street, near Maiden Lane, New York. je14-1y

ARCHITECTURE AND THE ARTS.

W. J. HANINGTON, GLASS STAINER, ENAMELLER, EMBOSSER, DECORATIVE PAINTER, and IMPORTER of French, English, and Bohemian Window Glass, 442 Broadway, begs leave to call the attention of his friends and patrons to the advantages of twenty-two years of close application in experimenting, the consequent experience of which has enabled him to produce the most brilliant and imperishable colours, not only vying with, but far excelling the much admired works of olden times, erroneously imagined as a portion of the lost arts; with continued practice, assisted by the the best European and American Artists, he is enabled to produce the richest and most elaborate designs in colour and execution at the very lowest prices.
DESIGNS AND ESTIMATES FURNISHED AT THE SHORTEST NOTICE,
For Church Windows, Public Buildings, Private Mansions, or for any enrichments with STAINED GLASS, which he engages to furnish equal in brilliancy of colours or artistic taste in design with any of the old masters. For specimens of Stained Glass and elaborate workmanship W. J. H. has received Gold, Silver and Bronze Medals, Diplomas and Honourable testimonials from the World's Fair in London, 1851, the Crystal Palace, 1853, the American Institute and Mechanics' Institute of New York, in their combined opinion ranking him one of the first artists of the present day. je21-6m

JOHN W. PRIEST, M.A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

ECCLESIOLOGICAL.

CHURCH FURNISHING.

THE SUBSCRIBERS have always on sale, an extensive stock of goods expressly adapted to the wants of
CHURCHES and PUBLIC INSTITUTIONS:
And, having in their employ experienced Upholsterers, are, at all times, prepared not only to furnish the unmade material, but to make up and fit whatever may be needed, at the shortest notice, and on liberal terms.
☞ The most prominent articles are ☜
DAMASK, MOREEN, and GERMAN REPS, for *Cushions.*
MOHAIR, PLUSH, and SILK VELVET, for *Pulpit Cushions.*
CARPETING: *Velvet, Brussels,* or *Ingrain,* for *Chancel* and *Vestry,* or *Session Room.*
CARPETING (*Church Patterns* and *Colours*) of every description.
COCOA MATTING and MATS for *Porch, Vestibule,* or *Lobby.*
FRINGES, TUFTS, GIMP, and TRIMMINGS, in every variety.
COMMUNION DAMASK and NAPKINS.
CURLED HAIR in *Rope, Picked,* or *made into Cushions.*
PATENT FELT—A preparation expressly intended for the filling of Cushions, Mattresses, &c., having, among other advantages, the quality of perpetual elasticity. It is besides cheaper than Hair, and never engenders or harbours vermin.
DOREMUS & NIXON, 21 Park Place,
m1-1y and 18 Murray street, New York.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.—The subscriber keeps constantly on hand a select assortment of the finest grades of Wine, for the above named uses.
je21-1y GEO. E. MENDUM, 18 Wall street.

COMMUNION PLATE, OF THE MOST APPROVED and varied patterns, in true Ecclesiastical style, finished either plain, or enriched with Engraving, Gilding, Chasing, Enamel, and Jewels, and fitted in cases of the best workmanship; also, all sorts of
TABLE-WARE MADE TO ORDER AND ON HAND,
Of the best quality of Silver, and on reasonable terms, by
COOPER & FISHER,
No. 131 Amity street, near Sixth Avenue, New York.
my31-6m

TENT WINE (*vino tento de rota*).—The subscriber having been appointed the sole Agent for the United States for the sale of Messrs. FENWICKS' (of London,) celebrated Tent Wine, now becoming to be generally used in all the Churches for the celebration of the Holy Communion, it being entirely free from those deleterious qualities so often found in other Wines, begs to offer it to the notice of the Clergy generally.
All orders sent will be promptly attended to, and put up in cases of two dozen each, at $7 per dozen. GEO. SCRIVEN, Importer,
oc28-1y 3 Cedar street.

ENCAUSTIC TILES, FOR FLOORS OF CHURCHES, and Public Buildings, and for Vestibules, Halls, Conservatories, Dining-Rooms, and Hearths in Dwellings. These Tiles are of an almost infinite variety of patterns, and very hard and strong, and are in use in the best houses in all parts of the country.
Also, GRANKIRK CHIMNEY-TOPS, suited to every style of Architecture, and recommended in Downing's work on country-houses, and by architects generally. For sale by
MILLER, COATES & YOULE,
my31-6m No. 279 Pearl street, New York.

MUSIC AND MUSICAL INSTRUMENTS.

SACRED MUSIC.—MRS. BODSTEIN, LATE JULIA L. NORTHALL, will continue to give instruction in Singing at her residence, No. 200 Bleecker street, commencing again for the season on Monday, September 10th. Special attention will be paid to those desirous of improving their singing in Oratorio and Sacred Music. For terms, &c., apply at the house. sep6-3m*

NOVELLO'S SACRED MUSIC STORE,
389 Broadway, New York.

TO CHORAL SOCIETIES AND CHOIRS.—NOVELLO'S CATALOGUE, No. 3, contains a list of Music for the use of Choral Societies, Church Choirs, and Singing Classes, printed in several Vocal and Orchestral parts. Containing Oratorios, Odes, Cantatas, Festival Hymns and Anthems; Operatic Music, Songs, Duets, Trios, Quartets, and Choruses; Overtures, Symphonies, and Marches; Madrigals and Glees; Music with Latin words; Masses, Motets, &c., &c., sent postage free for one cent.
The Vocal parts are printed in full music size at the rate of three cents per page.
NOVELLO'S OCTAVO EDITIONS of ORATORIOS of Handel, Haydn, Beethoven, Mendelssohn, &c., in Vocal score, with Piano Forte accompaniment. Handel's Messiah, $1.63; Judas Maccabæus, $1.63; Haydn's Creation, $1.25. All the Oratorios of these great masters have been published in this series at similarly low prices.
NOVELLO'S OCTAVO CHORUSES. All the Choruses in the octavo editions of the Oratorios, may be had distinct in Vocal score with Organ or Piano Forte accompaniment, at 3, 6, 9, or 13 cents each.
NOVELLO'S CHORAL HAND-BOOK. A collection of music in separate vocal parts. In this work are published the whole of the chorus parts of the following Oratorios:
Handel's "Messiah," price 38 cents each part.
Handel's "Judas Maccabæus" price 38 cents each part.
Handel's "Samson," price 38 cents each part.
These parts are printed in the octavo size, with the Alto and Tenor parts in the Treble Clef.
COLLECTION OF GLEES. Novello's Glee Hive, Part Song Book, and the Musical Times, and Singing Class Circular. For particulars see Catalogue, No. 5, sent postage free for one cent.
J. A. NOVELLO,
Sacred Music Store, 389 Broadway, New York,
and 69 Dean street, Soho Square, and 24 Poultry, London.
sep6-tf

REMOVAL.—BACON & RAVEN HAVE, IN CONSEQUENCE OF the extension of Canal street, removed their Piano Forte Wareroom to No. 135 Grand street, one block east of Broadway. They offer their friends and the public at their new place of business an extensive assortment of Piano Fortes, warranted in every respect.
mr22-1y

P. LYNCH RESPECTFULLY INVITES ATTENTION to his improved "DIAGONAL SCALE PIANO FORTES," which, for power and richness of tone, cannot be surpassed. Pianos to let or hire. P. LYNCH.
Manufactory and Warerooms 833 Broadway, one door below Thirteenth street. m29-1y

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.
Buyers are invited to examine their splendid assortment of 6½ to 7½ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best mauufacturers, which they will sell on liberal terms.
GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS. 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Sets of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,
548 Pearl street, near the City Hospital, Broadway, established 16 years.
N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:
No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.
The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar1-1y HENRY ERBEN, 172 Centre street, N. Y.

ORGANS.—HENRY CRABB, Flatbush (near Brooklyn), L. I., having made extensive enlargements, last season, to his Manufactory, is prepared to furnish Church Organs of every size at the shortest notice, and of a quality not exceeded by any, and on as favourable terms.
Being located where rent and expenses of living are comparatively light, and having associated with him his five sons, doing the work ourselves enables us to furnish Organs of good quality at low price.
Application by letter, will receive prompt attention. Omnibuses run from Fulton Ferry every few minutes to the Factory in Clarkson street, Flatbush.
N.B.—We have several Organs building, from those of 6 stops up to 80, with 32 feet pipes. We can refer to some of the best Organs in our Cities for specimens of our work, such as the Organ in the Church of the Holy Trinity, Brooklyn, and others. ap19-1y-$

LARGE CHAPEL ORGAN FOR SALE—made by H. ERBEN, containing Op. Dia., St. Dia., Principal, 15th, Flute, and Trumpet—(GG Organ) in a general swell, to be seen at Hope Chapel, 718 Broadway, near Fourth street. For terms apply to JULIAN G. DAVIES, Piano Forte Wareroom, 773 Broadway, New York. a12-tf

BELLS! BELLS!!—The subscribers, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELLS, of all descriptions, suitable for Fire Alarms, Churches, Academies, Factories, Steamboats, Plantations, &c., mounted with their "Rotating Yoke," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warrantee given of tone and durability. For full particulars as to Chimes, Keys, Weights, &c., apply for Circular to A. MENEELY'S SONS, West Troy, Albany county, New York.
HITCHCOCK & CO., Agents, 116 Broadway, New York.
m1-1y$

CARRIAGES.—ISAAC MIX jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

IRVING TROY SHIRT AND COLLAR DEPOT, NO. 240 BOWERY. The Trade furnished with any style desired.
my31-6m

SCHOOLS.

DEER HILL INSTITUTE.—A CHURCH BOARDING SCHOOL FOR BOYS, DANBURY, CONN.—The Rev. I. LEANDER TOWNSEND, M.A., Rector, aided by competent Instructors. Number limited to twenty-five. Terms, $200 per annum, always in advance. Drawing, French, the Piano, and Vocal Music, extra.
The Fourth Term will commence on Monday, the 5th of November next. For Circulars, &c., apply to the Rector. References—Among other patrons, Joseph Russell, Esq., (Pudney & Russell,) 79 John street, Chas. L. Watkis, Esq., 62 Cliff street, Capt. David Heywood, 16 Irving Place, New York. mh22-1y

FOR SALE.—A CHURCH BOARDING SCHOOL establishment, in an adjoining diocese, about sixty miles from New York, and seventy from Philadelphia, and easily accessible by railroads. It has been in successful operation for the last eleven and a half years, and is well calculated for a large male or female School. The situation is very pleasant and healthful; the buildings, consisting of the main edifice, four stories high, a chapel, with school-rooms annexed to it, stables, etc., are all large, commodious, and substantial; and besides a large garden, there are several acres of good tillable land belonging to it.
The proprietor and principal is desirous of retiring from the business of teaching, and will give possession on the 1st of November next. Application should be made immediately, and letters addressed to C. D. F., and left at the office of this paper, will receive prompt attention.
August 27th, 1855. sep6-tf

THE MISSES SEDGWICK WILL RE-OPEN Boarding and Day School on September 10th, at No. 41 Ninth street. au30-4t*

MISS COYLE RESPECTFULLY INFORMS HER friends and the public that her School, at Lower Morrisania, will open on Monday, September 3d.
Circulars may be obtained at Mr. Crowen's, corner of Broadway and Fourth street.
August 19, 1855. au30-2t*

MRS. MILLETT'S SELECT DAY AND BOARDING SCHOOL FOR YOUNG LADIES, No. 171 East Seventeenth street, near Stuyvesant Square, New York. Under the patronage of the Provisional Bishop and several distinguished clergymen of the Protestant Episcopal Church.
The term will commence on Tuesday, 18th September next. Mrs. Millett requests that an early application will be made for admission, as her number of pupils is limited to eight boarders and twenty day scholars. A Prospectus setting forth the terms and advantages of the school can be had on application, and will be sent by mail to any person requirin it. au16-5t

THE MISSES ROHR RESPECTFULLY INFORM their friends and the public that their Day and Boarding School, No. 151 West Thirty-fourth street, will be re-opened on Thursday, September 13th. Circulars can be obtained at their residence, No. 151 West Thirty-fourth street. jy26-tf

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, will be re-opened on Thursday, the 13th of September. au9 8t

MISS ADRAINS' BOARDING SCHOOL FOR YOUNG Ladies, Jamaica, Long Island, will re-open on Monday, September 17th. au9-3m$

MURRAY HALL.—CHURCH BOARDING AND DAY School for Young Ladies, under the supervision of the Provisional Bishop of the Diocese, No. 101 West Thirty-sixth street, near Broadway, New York, will re-open on Tuesday, September 11th, 1855. Rector, the Rev. JOHN J. ELMENDORF. The Senior and Junior Classes will hereafter pursue their English studies under the exclusive, personal charge of the Rector, and the number in any class will therefore not be allowed to exceed *ten*. Circulars may be obtained at Lockwood's, or at Stanford's, 637 Broadway; or the Rector may be addressed personally or by letter as above.
REFERENCES.—The Hon. and Mrs. Murray Hoffman, Samuel Davis, Esq., G. P. Camman, M.D., Mr. and Mrs. L. M. Hoffman, Mr. and Mrs. N. P. Bailey, Mr. Chas. Roome, Pres. Man. G. L. Co. au9-3m

THE FRENCH PROTESTANT INSTITUTE FOR YOUNG GENTLEMEN.—Boarding and Day School, under the direction of Prof. ELIE CHARLIER, of Paris, will be opened on the 12th of September next, in the large and convenient building, No. 48 East Twenty-fourth street, near Madison Park. This Institution will present a thorough course of instruction in all its branches. Its speciality will be the French language; the system of education based on European and American experience. Comfortable arrangements are made for a limited number of boarders. Prospectus, containing full particulars, testimonials, &c., to be had by addressing as above.
REFERENCES:
PARIS—A. Thiers, ex-First Minister of State; Rev. J. H. Grandpierre. GENEVA—Prof. Merle D'Aubigne, D.D. BOSTON—Prof. A. Guyot, Prof. Louis Agassiz. NEW YORK—C. King, LL.D., Rev. J. Ferris, D.D., LL.D., Rev. S. H. Tyng, D.D., Rev. F. Hawks, D.D., Rev. Wm. Berrian, D.D., Prof. H. Crosby, W. C. Bryant, H. Peugnet, Rev. Gorham D. Abbott, of Spingler Institute, and many others. au2-7t

MISS HAINES BEGS RESPECTFULLY TO GIVE notice to her friends and the public, that her School, No. 10 Gramercy Park, will re-open on Tuesday, September 18th.
Circulars can be obtained at her residence, or at Messrs. C. S. Francis & Co.'s, No. 252 Broadway, or at Mr. Doremus & Nixon's, 21 Park Place.
Applications can be made by letter addressed to Miss HAINES, at her residence.
New York, July 26, 1855. jy26-10t

BOARDING SCHOOL FOR BOYS, NORWALK, CON.—C. M. SELLECK, Principal.—This School will commence its second session on Wednesday, the 5th of September next. The School is located in a central yet retired part of the village of Norwalk, Conn. This place borders on Long Island Sound, about 40 miles from New York city. By means of New York and New Haven Railroad, communication between the two places is rendered easy, frequent, and rapid.
Every facility will be offered for a thorough prosecution of all the English and Classical studies necessary to a preparation for college, or for engaging in any of the commercial or active pursuits of life. The Classical department will be under the charge of a competent teacher, who will devote his entire time to that division of the School; also, the division of higher Mathematics and the Natural Sciences. Tuition will be given in the Modern Languages; also, in Music, Drawing, etc. The design of the Principal will be to secure to the pupils placed under his care a thorough and complete preparation for College or for Business. The proper physical, mental, and moral cultivation of his pupils will also engage his strict attention.
The number of scholars is limited. The terms of the School are $225 per annum. The Modern Languages, as also Music and Drawing, are at an advanced charge of the above rate.
Any information in relation to the School will cheerfully be given, either by personal application to or correspondence with the Principal, at his residence, Norwalk, Conn. He has the pleasure of referring to the following persons.
Rev. R. B. Van Kleeck, D.D., New York; Rev. Wm. C. Mead, D.D., Norwalk, Conn.; Rev. T. W. Coit, D.D., Troy, N. Y.; Rev. T. A. Starkey, Albany, N. Y. jy19-3m

CHRIST CHURCH HALL, POMFRET, CONN.—REV. JAMES MORTON, Rector. The Autumnal Term of this School will commence Sept. 17th, 1855. For salubrity of location, and remoteness from temptations to which youth is prone to yield, "The Hall" is well and widely known. The course of studies to be pursued will embrace all the branches of a regular English education, with the Hebrew, Greek, Latin, and French languages. Instruction will be of a most thorough kind. It will be the earnest aim of the Rector, also, to give his pupils the advantages of religious training; and assisted by his Lady, to surround them with all the comforts and softening influences of Home. In order to contribute to that order and discipline so essential to the improvement of pupils, as well as the well-being of the school, the Rector would prefer receiving none over 14 years of age.
TERMS—Board and Tuition, including washing, lights, &c., $85 per session of 14 weeks, or $250 per annum.
Terms for Day Scholars, $8 per session.
Tuition is expected to be paid quarterly in advance.
The School year is divided into three quarters or sessions of 14 weeks. Pupils received during the term.
REFERENCES.—Rt. Rev. Bishop Williams, Middletown, Conn.; Rev. Wm. F. Morgan, Norwich, Conn.; Rev. R. Camp, Brooklyn, Conn.; Rev. R. Hallam, D.D., New London, Conn.; Rev. S. R. Johnson, D.D., New York; Rev. E. M. Johnson, Brooklyn, L. I.; Rev. T. T. Guion, Brooklyn, L. I. my17-tf

CHESTER FEMALE INSTITUTE, ARMONCK, WESTCHESTER CO., NEW YORK.—Rev. I. DYCKMAN VERMILYE, Rector. TERMS—Seventy-five dollars per Session of 22 weeks, payable in advance. Music, with the use of Piano, an extra charge of $10 per quarter. Sessions commence May 1st and November 1st. Applications for admission or for circulars to be made to the Rector.

"During my recent visitation of Westchester county, I was at the 'Chester Female Institute,' and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system I am satisfied is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.
"JONA. M. WAINWRIGHT,
"Prov. Bishop of the Diocese of New York.
"New York, June 8, 1853." my3-tf

ROSE HILL BOARDING SCHOOL FOR YOUNG LADIES, at Danbury, Conn., Mrs. G. M. WHITE, Principal.
The Summer Term commences the first of May, and the Winter Term the first of November, each consisting of twenty-two weeks. The number is limited to twenty-five; the location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious.
For reference and terms, apply to the office of The Churchman, or to W. T. PINKNEY, President of the Astor Insurance Company, 67 Chatham street, or to C. H. ROACH, Esq., 826 Greenwich street, or 21 Park Place, New York. a5-1y

THE SUBURBAN HOME SCHOOL, NEW HAVEN, Conn., offers superior advantages to a very limited number of boys. Their health, manners, and morals receiving constant supervision, makes this a good substitute for HOME. Frequent exercises on horseback, and by carriage. Location retired and healthful; the grounds nearly three acres. References—Bishops BROWNELL and WILLIAMS. For circulars, &c., address the Rev. ALONZO G. SHEARS. ja1-1y

L. S. BALLOU'S BOOKBINDING ESTABLISHMENT, No. 16 Spruce street, New York.—L. S. BALLOU respectfully informs his friends and the public that he is now located in the large and commodious building No. 16 Spruce street, where, with the aid of steam and all the modern improvements, he is ready to execute orders entrusted to him with neatness and despatch.
MOROCCO, SHEEP, AND CLOTH BINDING by the edition. Leather and Cloth cases manufactured for the trade.
Particular attention paid to rebinding Libraries, Magazines, Periodicals, Music, etc., etc.
SUBSCRIBERS TO MAGAZINES, PERIODICALS, &c., will do well to send direct to the Bindery, by which means they will be able to have their work done under their own direction.
L. S. BALLOU,
jy12-3m$ No. 16 Spruce street, New York.

HOUQUA TEA STORE, 418 Grand street, New York.—Families and Boarding-house-keepers will find it to their interest to call at this Establishment, where will be found a choice selection of first quality Teas, Coffees, Sugars, &c.
oct7-1y MILLER & WATTSON, Proprietors.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

GAS FIXTURES, CHANDELIERS, &c.—JOHN JOHNSON & BROTHER, Gas-fitters, Plumbers, and Engineers. FOUNTAINS and JETS of every description.
JOHN JOHNSON, } 111 East 18th street, N. Y.
sep23-1y B. M. JOHNSON, }

DAGUERREOTYPES.

Cameo-Daguerreotypes taken only by CHAS. H. WILLIAMSON, artist and proprietor of the Williamson Gallery in Brooklyn, 249 Fulton street, opposite Clinton. sep30-1y

J. W. THOMPSON'S OLD DAGUERREAN GALLERY, 315 Broaday, (first door below the City Hospital,) New York.—The subscriber had returned to his old location, as above, and has entirely refitted the entire establishment. The Gallery is one of the most easy of access of any in the City, and the lights are arranged in such a manner as to produce the middle tints in perfection, while the high lights and shadows are given with a clearness seldom seen, in Daguerreotypes.
Having applied himself for the last twelve years, to the practical as well as the theoretical in his business, devoting all his personal energy to the perfection of the Pictures issued, he willingly challenges comparison between any pictures having the name of "THOMPSON" upon them, and those made made at any other establishment. And although his prices are lower than are charged at any other respectable Gallery, he feels satisfied that his Pictures are at least as good as any made in the City.
A complete assortment of very fine English GOLD LOCKETS, PINS, RINGS, BRACELETS, &c., &c., (plain and enamelled,) and all styles of fine French CASES, FRAMES, &c., &c., of his own importation, of the best quality, and at low prices.
Velvet, Papier Mache, and Pearl Cases, with Pictures, from $1.50 to $30 each.
Daguerrean Operators, from the Country, wishing Stock or Materials, would do well to call before purchasing elsewhere.
☞ Please notice the name and number.
oct7-1y J. W. THOMPSON,
Daguerrean Artist and Stock Salesrooms, 315 Broadway, New York.

DAGUERREOTYPES FOR 50 CENTS, in a beautifully embossed Morocco case, colored, and all complete for only 50 cents, at HUNT'S, 207 Bowery, fourth door below Rivington street. Mr. Hunt particularly requests his friends and the connoiseurs of good pictures in general, to spend a few minutes in finding his Gallery, or they will stand a chance of having to do, as hundreds have already done, to pay their money a second time in order to have a good likeness, as no picture is allowed to leave his hands unless perfect satisfaction is given. oct14-1y

R. A. LEWIS, Daguerreotypes and Photographs, or Daguerreotypes on paper. Daguerreotypes copied or enlarged to life-size by this process. Sick or deceased persons taken at their residence. No. 142 Chatham street, opposite the National Theatre. oct14-1y

J. THWAITE, DAGUERREOTYPIST, 206 Chatham Square.—To the Inhabitants of New York and Vicinity:—Individually your attention is called to a subject which interests every member of your family, at the same time will, in the future, bring to yourself pleasing remembrances of the past, and as you, perhaps, will never enjoy a more fitting opportunity than the present, you are respectfully invited to visit the GALLERY OF DAGUERREOTYPES, 206 Chatham Square.
☞ This extensive Establishment possesses advantages and facilities for producing in the most expeditious manner possible, the finest and most durable Daguerreotypes.
Here will be found a large and new arranged Skylight upon the Second Floor, together with a fine Reception Room, over one hundred feet deep. The location is public, yet convenient, and at all times visitors are received in the most courteous manner.
The Proprietor of this Establishment has spared no expense in fitting it up in the best mechanical as well as the most scientific principles. By his new arrangement of light he is enabled to produce the finest specimens, either in clear or stormy weather.
☞ Particular attention paid to taking Children's Daguerreotypes. Paintings, Engravings, Daguerreotypes, &c., &c., copied accurately and with the greatest possible care.
Mr. Thwaite attends personally to his patrons.
Remember the Number—206 Chatham Square, over Cook's Fancy Bazaar, half a block from the Bowery and Division street. oct7-1y

LAWRENCE'S GALLERY is the VERY BEST place in the world to get a GOOD daguerreotype, or photographic likeness. His Miniature, Cabinet, and Life-size colored Photograps are exceedingly life-like and beautiful. Persons having inferior daguerreotypes of deceased friends, can have a beautiful and proper likeness. Likenesses of nearly 200 clergymen to be seen at his Rooms, 381 Broadway, corner of White street.
N. B.—The London and New York Prize Medal for the best daguerreotype was awarded to Mr. L. sep30-1y

LIFE AND FIRE INSURANCE.

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ja1-tf

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NEW LOCATION.—FITZSIMMONS' Furniture and Upholstery Warerooms, No. 8 Astor Place. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mahogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.
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IMPROVED ARTIFICIAL TEETH.—DR. J. ALLEN, late Professor in the Ohio College of Dental Surgery, invites attention to his improved method of constructing artificial dentures, which combines the following advantages:
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P. S.—Persons desiring further information in reference to the above, will be furnished with pamphlets, free of postage, by sending a note, with address, to J. ALLEN. je7-6m

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CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster street,
Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.
The Clerical Department embraces the following articles, 'to wit' —CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.
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He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.
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BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."
He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, 'together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
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"Sherry & Co. have established a reputation as the best clock makers in the world."—[Scientific American. je21-1y

PROTESTANT EPISCOPAL BROTHERHOOD OF NEW YORK.—The objects of this Brotherhood are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.
It has a "Charity Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.
Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of the Brotherhood, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.
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Pamphlets containing the Constitution, By-Laws, &c., of the Brotherhood may be obtained of any of its Officers or members. Parties out of the city wishing pamphlets, &c., are requested to address the Corresponding Secretary. m1-1y

COMMUNICATIONS.

THE WORK OF A DEACON IN THE CHURCH.

To the Editor of the Churchman :

Mr. Editor :—No part of my strict compliance with the requirement of the Ordinal, in regard to my duty as a Deacon, having been disproved by you, no further remarks are called for on that score: except that, so long as my services are performed to the satisfaction of my Bishop, and of the Rector whom I assist, I feel no call upon me to satisfy the private opinion of a layman, who is not even a member of the parish which I serve.

The reiterated charge, that the *Church Journal* was started "in a spirit of unworthy, not to say vindictive opposition to the old established Church paper," is untrue. The *Church Journal* was not started in any spirit either "unworthy" or "vindictive." But no notice will be taken by me of any attempt to substantiate such a charge, unless made under the proper signature of some person who was in this country at the time, and personally cognizant of the matters in question.

Jno. H. Hopkins, Jr.

No. 107 Fulton street.

[It surely needs no proof from us where the facts of the case are undoubted enough and glaring enough to prove it all. Even if the dry, formal *letter* of the Ordinal were complied with, its *spirit* never can be, where the daily life of one in a Holy Order of the Church is devoted, not to the duties of the Ministry, but to those of a newspaper office. We cannot for a moment believe that such a course can give satisfaction to the Provisional Bishop: it were a reflection upon that excellent Prelate to say so, of which he is quite unworthy. But suppose it unhappily were so: are there no higher obligations than even those which a Deacon owes to his Bishop? Is there no obligation to the Holy Ghost, by whom he solemnly declared at his Ordination that he trusted he was "inwardly moved to take upon him that office and ministration"—the office and ministration, that is, not of a newspaper editor, but of "a Deacon in the Church of God,"—is there no obligation to God Himself, whom he solemnly engaged to serve expressly in that "office and ministration," and therein "for the promoting of His glory, and the edifying of His people?" O, let not such awful responsibilities as these be explained away or made light of! The things of God are not thus to be trifled with.

As to substantiating by any signatures the charge that the *Church Journal* was started "in a spirit of unworthy, not to say vindictive opposition to the old established Church paper," we do not feel called upon to take any such trouble. We reiterate the charge, which is indeed proved by the circumstances under which the *Church Journal* was started. For surely Mr. Hopkins will not persist in denying this irresistible fact, that he sought to be the Editor of the *Churchman*, and when he could not, he got up, as he threatened he would, an opposition paper, and one for which there was no necessity whatever, seeing that it took precisely similar ground?—Editor.]

For The Churchman.

REV. SAMUEL HAWKSLEY.

In the last copy of the *Churchman*, dear Mr. Editor, I noticed the announcement of the death of him whose name heads the article I am now writing. Surprised that no one, of late acquainted with our brother, has penned a tribute to his memory, I send you the offering of my love.

Hawksley I knew in his academic days. He struggled as manfully as I have ever known a man against peculiar and almost overwhelming disadvantages. In the midst of his struggling he exhibited Christian faith in a manner which I have seldom or never known to be excelled. His plaintiveness and perseverance always touched my sympathies and called forth my respect. He was like the quiet and smooth waters which, though they attract not our notice by their pretensions, only the more effectually work out the hidden purposes of God.

After surmounting the difficulties which lay in his pathway, difficulties with which God alone was fully acquainted, our brother graduated at Trinity College, Hartford. If I remember aright, "Ideal Presence" was the theme of his baccalaureate address. It seemed to me that he wished to disengage himself from the memory of the past and present, and occupy himself with that which, to him, would possess attraction, and at the same time come within the province of a layman. He spoke about the "Ideal Presence" in a manner peculiar to himself, and impressed me with higher and better views of the subject than any with which I have since been made acquainted. As, however, there were but few in the commencement auditory who knew the man, so there were but few who sympathized with him; but I knew the man, loved him for his purity of conduct, and felt the nobility in him which seemed to allude to a victory partly achieved, and therefore when he spoke of THOUGHT as disjoined from matter, and entered into companionship with that THOUGHT, every syllable he uttered touched my sympathy, and called forth my admiration.

When next he came within my knowledge he was Rector of the Church at Marlborough. He laboured there with a zeal becoming an Apostle. He toiled on from year to year, with a sustenance, God help us! which many of us would blush to give to a servant. In the midst of his self-denial, (had I not better say self-crucifixion?) I met him again at Newburgh. He was the guest of good Dr. Brown, and received attention from good Bishop DeLancey and good Dr. Berrian. He was the same at this time as I had ever known him, save that he was graced with the office of the Priesthood. He spoke of his work with cheerfulness, though I wondered what he had to cheer him save the prospect of Heaven.

When next I saw him, which is now about a year or two ago, he called on me in behalf of a church which he had concluded to build in Marlborough. Though he alluded to the difficulties with which he was contending, yet he spoke of them with a smile. I assisted him according to what I deemed my ability, with the remark that I desired him to use my offering in behalf of his own necessity or comfort. He left me cheerfully, though he intimated, in a way which I cannot describe, that his personal comfort long before had been buried in the work of the Church.

Since then we have not met, though he is as fresh in my memory as if we had only parted yesterday. If I may speak of him from the glimpses which I have had of his character, he was a man of as pure a mind as I have ever known—as bright an exhibition of Christian faith as has ever cheered my pathway—as true a soldier of the Cross as I have ever seen enlisted in the service—a Christian as willing to die in the service of his Master as any one who now enjoys the crown of martyrdom—and as noble a Priest as has ever entered the Paradise of God. Sleep on, Hawksley! Though little known among men while here, there were some hearts that admired and loved thee—though the field in which thou laboured shows not the rocks which thou removed, nor the seed which thou planted, yet others will reap where thou hast laboured and sown, and in the great harvest of the world, thy portion and reward will be the portion and reward of the first labourers in the vineyard of our blessed Lord.

Ecurb.

THE PRAISES OF GOD TO BE SUNG BY THE CONGREGATION.

To the Editor of the Churchman :

Dear Sir :—In your paper of the 6th inst., under the above heading, I find a communication signed "Free Seats," which, from its features, must have been written by a *Non-Episcopalian*. He says, "In consequence of the church which I attend being closed, (a practice, Mr. Editor, which cannot too strongly be deprecated,) I was forced to attend Divine Service at another church, the name of which I charitably withhold. As I approached the building, not hearing the usual voluntary upon the organ, I judged that perhaps my watch was wrong—that it was either earlier or later than it really was; but no, my watch was right, for as I entered, the officiating clergyman entered the desk, and commenced the Service by reading those beautiful sentences from the Bible; and not only were they read, but the Psalm, *Venite, exultemus Domino*, (O come, let us *sing* unto the Lord.) and indeed, the whole of the Services were read, even to the Psalms in metre and Hymn. I confess that the reading of the Services, in place of chanting them, as it should be done, did not surprise me, for it is, alas! too common; but the reading of metrical Psalms and Hymns, leaving the congregation to employ their thoughts as best they might, appeared too much like a mockery and a burlesque of worshipping."

Now, Mr. Editor, I should very much like to know if "Free Seats" is wholly unacquainted with the fact that churches should be cleaned, as well as private dwelling houses; and if they are to be cleaned, why should they not be closed? I fancy Mr. "Free Seats" would not like to go to a place of worship where (if not in the church itself, but probably in the porches or other places around the church) the pails, and tubs, and brooms, and brushes, and other implements of cleaning, are lying about; or perhaps he does not want a church cleaned, or he would like to go to a church year in and year out with the possibility of seating himself amid a cloud of dust rising from a cushion which had not been cleaned for years. What would he say then? or if he should soil his hands on a dirty book board? He would like to have a church cleaned, I think, after suffering it a few times. If a dwelling house, the abode of *man*, should be cleaned, how much more the House of God, for it is written, "Let all things be done *decently* and in order." *Decently!* Where are we to praise our Maker *decently* if not in a decent place? (*i. e.*, a clean church.)

2dly. He *charitably* withholds the name of the church in which this *incident* happened. I ask, is it *charity* to attack the whole Church (for in reality it is attacking all) by withholding the name of one, and that, perhaps, by accident, or to punish the innocent for the guilty, where *one witness* knows the guilty party. Really *I* do not think it *is charity*.

3rdly. He says, "The whole of the Services were read, even to the Psalms in metre and Hymn." I have been a constant attendant upon the Services of the Episcopal Church since early childhood, and in no one instance do I recollect to have even *heard of*, much less to have seen, such an incident as that mentioned by your correspondent. I have a friend who has attended the Episcopal Service in this city since the year 1792, and one particular church for forty-six years, and has worshipped in every church south of Fifteenth street, and several above it, and in no case does *he* recollect an instance of this kind to have occurred. If your correspondent recollects the account of *pew doors* at Trinity Chapel, he may have some idea what *he* thinks of this.

4thly. He says, "Would this have happened in a place of worship of the Methodists in a similar event?" Perhaps your correspondent *is* a Methodist, as he seems to know so much about them, or perhaps he has been converted, and is now trying to find fault with *us*.

5thly. He says, "*We* are *horrified* at having a cross anywhere in the vicinity of the Altar." I believe it is only the party called "Low Church" that are *horrified* at that idea, and we might expect an article of that sort from one of that party. And if your correspondent will think a little he will recollect that it was a "Low Church" which first placed the cross near the Altar.

6th, and lastly. Having some knowledge of music and musical terms myself, and not having heard the word "*Hallelujah-eye-style*" but two or three times, I am at a loss to understand the meaning of it, and would beg for an explanation, as I should like to better my little knowledge of music and *musical terms*.

And now, Mr. Editor, I have done. Please excuse me for trespassing on your time and patience, but when a person is indignant and gets talking, he does not know when to stop, and when next Mr. "Free Seats" writes, let him know that there is

An Opponent of False Seekers.

[Our correspondent "Free Seats" will no doubt be able to answer this himself. But we cannot refrain from remarking, with respect to the reprehensible practice of shutting up churches on the plea of *cleaning them*, that, nine times out of ten, there is no excuse for it whatever. If a church is properly cleaned *once a week*,—and what is there to hinder this?—it can need no such cleaning *once a year* as to necessitate its being shut up. It is too generally only a plausible and shallow pretext for getting away from its duties for a few weeks every summer. Even *repairs* need not require any such *shutting up* of the church as to cause a suspension of the Services. The writer of this note, some few years ago, made an extensive tour on the Continent of Europe, one principal object of which was to visit its cathedrals and churches. He found very many of them in all countries undergoing extensive repairs; for they are mostly ancient edifices, and in many instances need restoration; yet in no one case, that he remembers, did he find even the Daily Service suspended. The work going on, if in the place appropriated to the performance of Divine Service, was always suspended to allow of such Service to be performed, and the workmen attended it; but never was the Service neglected that the work might be performed. This, it is true, was in the Roman Church. But surely what is possible with them, is not impossible with us! While as an example it is undoubtedly one of several we may follow with advantage. The best *cleaner* of churches is the Daily Service. The holy edifice being thus kept daily in use, there is the less opportunity for the accumulation of dirt; and as a general rule it will be found that the dustiest and dirtiest are those the doors of which, to the scandal of the Church, are only opened once a-week.—Editor.]

A Newspaper in the Camp.—We have received, from Camp Auburn, a most remarkable production in a short time of space—a *daily* journal, edited by officers and soldiers of the Forty-ninth Regiment. It shows not only energy in the command, but talent and enterprise; and as the subjects to which it is devoted are mainly of a military character, it will undoubtedly contribute, in no slight degree, to the efficiency of the service. Army reference is as much needed, in its way, as Church reference; and as in this country the principle of slavish submission, as opposed to intelligent obedience, is discarded, so we are glad to find that there is being made one of the first periodical developments, in the form of this daily publication, of the special advantages of a system which, without any sacrifice of authority, allows at all times free discussion. This journal, doubtless, will be the record of valuable military reminiscences, to which, indeed, it is especially appropriated—reminiscences that, notwithstanding other facilities offered, might have passed into mere vague tradition. We trust the 49th Regiment will be sustained, for this reason, by all disposed to honour the brave defenders of their country, and that its writers may never pile their arms—we mean their pens—after a day's service, without new recruits on their subscription list.

Bishop Wainwright and Bishop Scott.—It has been our pleasant duty to transmit, at the request of the family of Bishop Wainwright, one set of the lamented Bishop's official robes, to the excellent Missionary Bishop for the territories of Oregon and Washington. Bishop Scott was the welcome and valued guest of Bishop Wainwright for several days before he embarked for his distant field, and we seem now to see the warm and cordial leave-taking and earnest blessing with which, in a cold and driving February storm, Bishop Wainwright commended Bishop Scott and his wife to the protecting care and goodness of that God who rules the waves, and is good and gracious "to them that are afar off, and to them that are nigh." As we saw the Missionary Bishop, with Mrs. Scott, disappear amid the crowd and bustle of a California steamer, little did we think of what was then before us,—that the kind and hospitable Bishop Wainwright should so soon have ended the voyage of life, and his honoured guest should, in his weary wanderings, be excited and cheered by the descending mantle of his kind and valued brother. It is meet and right that thus New York should give to Oregon glad greeting, in the sacred legacy of her lamented Bishop, as a perpetual pledge of growing interest, to be redeemed in sympathy, and prayers, and free will offerings for the Pacific coast, where, every watch-fire lighted, shall cast its bright beams of light, not only on the darkness of our distant shores, but far into the deeper shades of Pagan cruelty and superstition, in the benighted East, and in the islands of the sea. The Domestic Committee are laid under new obligations to the courteous kindness of W. H. Aspinwall, Esq., for forwarding the trunk containing Bishop Wainwright's robes, and other articles, free of expense, to Bishop Scott.—*Spirit of Missions.*

Canada.—We learn from the *British Colonist*, that in addition to the sum of £2,000, forwarded from Toronto towards the Patriotic Fund, and a large amount remitted in separate collections, the United Counties of York and Peel have contributed no less a sum that £1,445 17*s.* 7*d.* This will make, we should think, something like £5,000 from Toronto and the surrounding country.

Paraguay.—We learn from Paraguay that the difficulties with Brazil had been amicably settled. Mr. Marcy had addressed an official letter from Washington to the Minister of Foreign Affairs in Paraguay, disapproving of the conduct of Consul Hopkins in Assumption.

Central America.—It is said that Col. Kenny has just completed the purchase, for $590,000, of all Messrs. Shepherd's and Haley's right, title, and interest, in the lands granted to them, in 1839, by the late Mosquito King. These lands embrace about thirty millions of acres, bounded on the north by Great River, south by a line extending west from King Buppan near Boca del Toro, west by the Spanish Mountains, the immemorial limit between the Indian and Spanish American races, and have on the east a length of seacoast extending three hundred and fifty miles.

CLERICAL CHANGES.

The Rev. D. D. Van Antwerp having resigned the Rectorship of St. Stephen's Church, Terre Haute, Ind., and accepted that of St. Paul's, Beaufort Harbor, Carteret county, N. C., requests his letters and papers to be addressed accordingly.

NOTICES.

At a Special Meeting of the Wardens and Vestry of Christ Church, Marlborough, held on Monday evening the 3d inst., at the house of Miles J. Fletcher, Esq., the meeting was called to order by the Senior Warden, John Buckley, who took the Chair, and Samuel Akerley was chosen Secretary.

The Chairman stated that the object of the meeting was to notify them of the death of our Rector, the Rev. Samuel Hawksley, who expired at his residence on Sunday morning, the 2d inst., in the 42d year of his age.

On motion, the following Preamble and Resolutions were read and unanimously adopted:

Whereas, It has pleased Almighty God in His divine providence to visit this church with sudden and sore bereavement, by withdrawing from the scenes of his earthly labours our late Rector, the Rev. Samuel Hawksley; therefore,

Resolved, That in this dispensation we have sustained the loss of a pastor beloved, a man laborious, indefatigable, and faithful, "in season and out of season," possessing the true missionary spirit; his untiring, self-sacrificing labours in extending and planting the Church, demand our grateful recognition, and we would here record our thankfulness for these services to the great Head of the Church, and pray that he would send forth many such labourers fitted for their work.

Resolved, That in view of his labours amongst us during the past ten years in extending the Church; his zeal and success in planting it in the several parishes of All Saints, Milton, and St. Paul's, Ellenville; his ministrations at St. Peter's, Stony Ridge, and other not unfrequent services in the upland districts in our vicinity and among the poor labouring classes in the mountains, whose spiritual welfare and temporal needs warmed alike his sympathy, and prompted his relief; not only those whom he benefitted individually, but the Church at large owes to his memory a special debt of gratitude.

Resolved, That these proceedings be signed by the Chairman and Secretary, and published in the Church and County papers.

John Buckley, Chairman.

Samuel Akerley, Secretary.

A Stated Monthly Meeting of the Protestant Episcopal Brotherhood of New York will be held at No. 637 Broadway, on Thursday evening next, the 20th inst., at 8 o'clock.

Theo. R. McIlwaine, Rec. Sec'y.

New York, Sept. 13, 1855.

General Theological Seminary.

The next session of the General Theological Seminary of the Protestant Episcopal Church will commence on Monday, October 1st, on which day the Students and the Candidates for admission will assemble in the Chapel for Morning Prayer, at 9 o'clock A. M.

Every Candidate will be required to pass a satisfactory examination on (1) the Greek Grammar, and the Gospels and the Acts in the Original; (2) the Rules and Principles of English Composition, with a specimen of Composition; and (3) the Primary Elements of the Hebrew Tongue. Special stress is laid on the examination in Greek.

If a Candidate for admission is not a graduate of some College or University, or a Candidate for Holy Orders, with *full literary qualifications*, (in which case it is necessary that he present his diploma, or a certificate,) he must produce testimonials satisfactory to the Faculty of classical and scientific attainments.

Testimonials of religious and moral character, of attachment to the Protestant Episcopal Church, and of such dispositions and habits as may render the individual apt and meet to exercise the Ministry, will also be required of such applicants as have not been admitted Candidates for Orders.

A list of the Text Books used in the Seminary may be found on pp. 12 and 13 of the last catalogue, a copy of which will be sent to any one applying for it to the Dean.

Time and trouble will be saved by a careful attention on the part of applicants to the foregoing requisitions, and by their bringing *full documentary evidence* of their ecclesiastical and literary standing.

Applications for Rooms and Scholarships—a few of which are now vacant—should be made without delay to the Dean of the Faculty.

Theological Seminary, Chelsea Square, New York, July 16, 1855.

jy19-tf

A Special Meeting of the Board of Trustees of the General Theological Seminary of the Protestant Episcopal Church in the United States, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 25th day of September next, at 7 o'clock P. M. The object of said meeting is to act upon the following nominations for a Professor of Pastoral Theology and Pulpit Eloquence, made at the meeting of the Board on the 27th and 28th of June, 1855:

The Rev. Richard S. Mason, D.D., nominated by the Rt. Rev. the Bishop of North Carolina.

The Rev. Jesse A. Spencer, D.D.,	nominated by Rev. Dr. Price.
The Rev. William Creighton, D.D.,	" Rev. Dr. Sherwood.
The Rev. William E. Eigenbrodt,	" Rev. Dr. Creighton.
The Rev. Samuel Fuller, D.D.,	" Rev. Dr. Edson.
The Rev. Samuel Buel,	" Rev. Mr. Watson.
The Rev. Francis Vinton, D.D.,	" Rev. Mr. Finch.
The Rev. Wm. Bacon Stevens, D.D.,	" Rev. Dr. Anthon.
The Rev. George E. Hare, D.D.,	" Rev. Dr. A. H. Vinton.
The Rev. John L. Watson, D.D.,	" Rev. Mr. Stubbs.
The Rev. Jacob L. Clark, D.D.,	" Mr. Floyd Smith.
The Rev. Robert B. VanKleeck, D.D.,	" Rev. Mr. Buchanan.
The Rev. Gurdon S. Coit, D.D.,	" Rev. Dr. Mead.
The Rev. Clement M. Butler, D.D.,	" Rev. Mr. Ridgely.
The Rev. Wm. H. Odenheimer,	" Rev. Mr. Deshon.
The Rev. David Hillhouse Buel,	" Rev. Mr. Nelson.
The Rev. Caleb S. Henry, D.D.,	" Rev. Dr. Brown.

Edward N. Mead,
Secretary of the Board of Trustees.

New York, July 24th, 1855. au9-tf

The Annual Meeting of the Corporation for the Relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School Room of St. John's Chapel, in the city of New York, on Tuesday, the 25th of September, at 5 o'clock P. M. Business of importance will be brought before the meeting.

J. W. Diller, Secretary.

Brooklyn, August 17, 1855. au23-5t

The Misses Rohr have removed their Boarding and Day School for Young Ladies from No. 134 West Thirty-Fourth street to No. 151 same street. For particulars, see advertisement. jy26 tf

St. John the Evangelist's Church.—FREE SEATS.—Services are held in the Lecture Room of the Metropolitan Academy, Nos. 93 and 95 Sixth Avenue, near Greenwich Avenue:—Sunday morning, 10½ o'clock; Sunday evening, 7½ o'clock; Sunday School, 9 A. M. and 2½ P. M.

Edwin R. Cook, Rector, 104 12th street.

my3-tf

St. Paul's Episcopal Free Church, incorporated 1848, corner of Union Avenue, Twelfth street, and South Second street, East Brooklyn, formerly Williamsburgh. Rev. Edmund Embury, Rector. Morning Service at half-past ten. Afternoon Service at half-past three. Seats free. au16-tf

ACKNOWLEDGMENTS.

Trinity Church, Camden.

Second Acknowledgment.—The subscriber thankfully acknowledges on the part of the Churchwardens and Vestrymen of Trinity Church, Camden, Oneida county, the receipt of the following sums, which have been applied to the purchase of a parsonage:

Cash from Albert Phelps, $5; E. M. Denison, $3; H. T. Wiley, $3; Rev. Mr. Schuyler, $5; W. B. A., $5; J. Lynch, $3; J. R. Warner, $10; Rev. Mr. Gallagher, $5; A. Trowbridge, $25; Hon. W. Hunt, $10; H. White, $5; Mrs. H. Loomis, $3; St. Peter's Church, Auburn, $23; S. Cambreleng, $10; from the estate of the late J. Jamison, second subscription, $100; Mrs. Henry Laight, $10; J. Bowen, $10; from the sale of a stove, $5; Mrs. Henry Laight, second subscription, $10; Cash, $5; Mrs. H. Stevens, $5; Cash, $2; R. B. Minturn, $15; Rev. H. B. Whipple, $3; J. Stryker, $5; D. H., $3; St. John's, Cape Vincent, $7; Trinity Church, Watertown, $10.50; St. John's, Canandaigua, $12; Rochester, $28; Batavia, $13; Buffalo, $12.50.

The debt on the parsonage has been paid, and the deed duly recorded.

Joshua L. Harrison.

Camden, Oneida county, September 10, 1855.

St. Luke's Home for Indigent Females.

The Ladies of the Home for Indigent Females gratefully acknowledge the receipt of the following donations since last acknowledgement:

1 piece of gingham, 45 yards, from Mrs. Baker; poultry, from Mrs. Fortoot; groceries, from Mrs. Edwards; Mrs. Gray, $3; Mr. Thomas H. Simonson, $10; Christening gift, $1; Mr. John Atwill, $10; vegetables and fruit, from Misses Pitt; India rubber table cloth, from Mrs. Ryder; 18 yards of carpet from Miss Thurston; Mrs. Sarah P. Tuttle, $5.

Articles for domestic use thankfully received at the Home, 513 Hudson street.

Donations in money may be left with Messrs. Stanford & Swords, 637 Broadway, with the Rev. I. H. Tuttle, 477 Hudson, or with

A. B. McDonald, Treasurer, 76 Wall street.

Free Church of the Good Shepherd, Fifty-fourth st.

The Missionary thankfully acknowledges the receipt of the following sums within the past two weeks to assist in building: From Rev. Mr. Musgrave, Sag Harbor, $5; Lady, of Staten Island, $10; M. & J., $2; E. L., $1; H. L., $1.12½. $2,000 yet needed.

Ralph Hoyt,
Care of Messrs. Stanford & Swords, 637 Broadway.

BUSINESS NOTICES.

Something New.—Directly opposite Taylor's Saloon, in Broadway, corner of Franklin street, a new and elegant Carpet Warehouse has just been opened by the enterprising firm of Young & Jayne, who, we are informed, have just received the latest patterns of velvets, tapestries, &c.; and which are offered at extremely low prices. Good Brussels at $1 per yard.

Heckers' Farina is restorative, strengthening the digestive and absorbent vessels. In disordered bowels, even in Diarrhœa, Dysentery, and Cholera, Farina, prepared under a judicious physician, is soothing, healing, and salutary. To be had of Grocers and Druggists. Wholesale of Hecker & Brother, Croton Mills, No. 201 Cherry street, New York. au23-4t

Patent Marble Mantels.—A Clear Saving of Fifty per cent.—This article is a chemical combination of the various oxides with marble dust, so that it can be moulded into any form, in imitation of the choicest Italian Marbles; when exposed to the action of the atmosphere for 15 or 20 days, it becomes as hard as marble that has stood for ages. The colours being mineral, and intimately mixed throughout the whole body, and the article having been twice calcined, it resists the action of oils, grease, heat, or acid, better than marble itself. Mantels sent to all parts of the country at prices ranging from $8 to $40. Manufactured by

LYON & LAMB,
my31-1y 38 Canal street, opposite N. H. R. R. Depot.

Herring's Patent Champion Fire-proof Safes, with Hall's Patent Powder-proof Locks, the same that were awarded separate medals at the World's Fair, London, 1851, and the World's Fair, New York, 1853 and 1854; and this is the lock, and the only powder-proof lock that received a medal at the London World's Fair, though others were on exhibition, and now advertised as "World's Fair Locks." The subscribers and their agents are the only persons authorized to make and sell his Patent Champion Safe, with Hall's Patent Powder-proof Locks.

S. C. HERRING & CO., Green Block,
au23-3m Nos. 135, 137, and 139 Water street, New York.

ADVERTISEMENTS.

PROFESSOR DRISLER HAS MADE ARRANGE-ments to receive a few pupils in Classics and Mathematics at his residence, 122 West Twenty-second street. Mathematics under the charge of W. H. Wilson, Esq. German will form part of the Course for those about to enter College. The first term commences on Tuesday, September 11th. sep13-3t

COUNTRY PLACE FOR SALE, AT HASTINGS, ON the Hudson river, twenty-one miles from the city of New York, forty-five minutes by railroad, five minutes' walk from the depot or steamboat landing; for beautifulness and scenery is unsurpassed. The place is well adapted for a family mansion, or would be a beautiful location for a select Boarding School. For particulars call at the Bookstore of T. J. CROWEN, 699 Broadway.

N. B.—It would be leased to a respectable party.

sep13-3t

CARPETINGS FOR FALL TRADE, 1855.—SMITH & LOUNSBERRY, No. 456 Broadway, near Grand street, have just received, per late arrivals, several large invoices of elegant VELVET TAPESTRY AND BRUSSELS CARPETING, which they are now offering, together with a large and select stock of all other goods connected with the Carpet trade, at great inducements. sep13tf

G. A. HUNTER, CLOTHING WAREHOUSE, NO. 290 BOWERY, THIRD DOOR ABOVE HOUSTON STREET, NEW YORK.—G. A. H. keeps constantly on hand a great variety of Men's and Boys' Clothing, of the latest and most fashionable styles.

N. B.—Every article made to order at the shortest notice.

☞ Gent's Furnishing Goods. ☜

sep13-1y

STATE OF NEW YORK, SECRETARY'S OFFICE, ALBANY, AUGUST 25, 1855.—To the Sheriff of the County of New York: Sir—Notice is hereby given, that at the General Election to be held in this State, on the TUESDAY succeeding the first Monday of November next, the following officers are to be elected, to wit:

A Secretary of State, in place of Elias W. Leavenworth;
A Comptroller, in the place of James W. Cook;
An Attorney General, in the place of Ogden Hoffman;
A State Engineer and Surveyor, in the place of John T. Clark;
A State Treasurer, in the place of Elbridge G. Spaulding;
A Canal Commissioner, in the place of Frederick Follett;
An Inspector of State Prisons, in the place of Darius Clark;
A Judge of the Court of Appeals, in the place of Addison Gardiner;
All whose terms of service will expire on the last day of December next.

Also, a Judge of the Court of Appeals, in the place of Charles H. Ruggles, resigned.

Also, a Judge of the Supreme Court for the First Judicial District, in the place of Edward P. Cowles, whose term of office will expire on the last day of December next.

Also, a Senator for the Third, Fourth, Fifth, and Sixth Senate Districts, in the place of Thomas J. Barr, Thomas R. Whitney, Mark Spencer, and Erastus Brooks, whose terms of office will expire on the last day of December next.

COUNTY OFFICERS ALSO TO BE ELECTED FOR SAID COUNTY.

Sixteen members of Assembly;
A Sheriff, in the place of John Orser;
A County Clerk, in the place of Richard B. Connolly;
Four Coroners in the place of Robert Gamble, Joseph Hilton, Hieronymus N. Wilhelm, and Wm. O'Donnell;
A Comptroller, in the place of Azariah C. Flagg;
A Street Commissioner, in the place of James Furey;
A Commissioner of Repairs and Supplies, in the place of Bartholomew B. Purdy;
Two Governors of the Almshouse, in the place of Patrick Henry and John J. Herrick;
A City Inspector, in the place of Thomas K. Downing;
A Counsel to the Corporation, in the place of Robert J. Dillon;
Two Justices of the Superior Court, in the place of William W. Campbell and Murray Hoffman.
A Justice of the Marine Court, in the place of Charles E. Birdsall;
A Police Justice for the Sixth Judicial District, in the place of George W. Pearcey;
A Judge of the Court of Common Pleas, in the place of Lewis B. Woodruff.

Yours respectfully,
E. W. LEAVENWORTH,
Secretary of State.

Sheriff's Office, New York, August 28, 1855.

The above is published pursuant to the notice of the Secretary of State, and the requirements of the Statute in such cases made and provided.

JOHN ORSER,
Sheriff of the City and County of New York.

☞ All the public newspapers in the county will publish the above once in each week until the Election, and then hand in their bills for advertising the same, so that they may be laid before the Board of Supervisors, and passed for payment. sep13-8t

WANTS.

WANTED.—IN A CHURCH FAMILY, IN THE country, about fifty miles from New York, an experienced Governess. A member of the Episcopal Church, and capable of teaching French and Music, may apply at the Floating Church of the Holy Comforter, foot of Dey street, North River, from 4 to 5 o'clock, P. M.

New York, Sept. 3, 1855. sep6-2t*

TWO LADS, OF RESPECTABLE PARENTAGE, AND POS-sessing a good English education, are wanted to learn the Printing business, and the routine of duties pertaining to a weekly Church newspaper. Apply personally or by letter at this Office.

GOVERNESS.—A YOUNG LADY WHO INSTRUCTS in Music, French, and English, desires a situation as Governess, and, if necessary, to assist the lady in housekeeping. Can offer the best references as to capability, &c. A Southern engagement preferred. Address, with particulars, "Governess," Churchman Office, New York. jy26-tf

THE UNDERSIGNED WILL ATTEND TO THE collection of bills in New York and its vicinity, and hopes by efficiency, attention to business, and reasonableness of terms, to secure the confidence of his patrons.

References may be obtained at the office of *The Churchman*, Trinity Building, 111 Broadway, and all commands left there for the present will meet with prompt attention.

je21tf ROBERT NISBETT.

FAMILIES IN WANT OF FEMALE SERVANTS, for the city or country, and suitable for any capacity, can obtain such at the Office, No. 240 Grand street, near the Bowery, where every effort is used to give satisfaction. Terms—One Dollar per year, or Fifty Cents per half year. I. WATTS.

je21-1y

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 149 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. m1-1y

PUBLICATIONS.

Nearly ready:

BAYARD TAYLOR'S NEW BOOK; A VISIT TO INDIA, CHINA, LOO-CHOO, AND JAPAN, IN THE YEAR 1853.

BY BAYARD TAYLOR.

With Elegant Steel Engravings. 12mo., cloth, price $1.50.

This volume is a record of the author's own experience during a year's travel in the above named countries, and is intended to convey an accurate idea of their present physical and social aspect. The results of the writer's observations are given in the same delightfully natural style which characterizes his previous works.

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The object of this work is to teach Astronomical Geography by the use of Artificial Globes. Teachers having Globes will find this book an invaluable aid.

Sample copies will be sent by mail, prepaid, on the receipt of 75 cents in stamps.

MERRIAM, MOORE & CO.,
Globe Manufacturers, Troy, N. Y.

For sale by D. Appleton & Co., and A. S. Barnes & Co., New York

oct 28-1y-e3w1

NEW EDUCATIONAL TEXT BOOKS.—THIS DAY published by D. APPLETON & CO, 346 and 348 Broadway, New York.

I.

THE POLYGLOT READER
AND
GUIDE FOR TRANSLATION:

Consisting of a series of English extracts, with their translations into French, German, Spanish, and Italian; the several parts designed to serve as

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Professor of the French Language and Literature in the New York Free Academy.

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Professor Roemer's new method of acquiring the Foreign languages possesses numerous advantages hitherto undeveloped. It will facilitate and render the studies of the student pleasant and agreeable. Its philosophy is, IMITATION AND ANALOGY. Commencing with the ordinary maxims, proverbs, and moral reflections of life, it gradually proceeds to choice and familiar historic, romantic, and poetic extracts, judiciously selected from the most prominent of the favourite English and American authors, translated into German, French, Italian or Spanish, the several parts designed to serve as MUTUAL KEYS. The superiority of such a system is quite evident. The student will find the sweetest poems of Longfellow and of Moore; extracts from Gibbon and Prescott, from Irving and Goldsmith, and from Webster and Everett, in Foreign languages, in these Polyglot Readers. His familiarity with these authors, and the voluntary exercises in which he will naturally indulge, to peruse the finest portions of his favourite writers in a foreign dress, will materially facilitate his acquisition of the language, and commend this system of Professor Roemer to immediate universal favour.

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The Editors of this edition of Sallust's "Jugurtha and Catiline," have devoted many years of arduous labour in correcting the text, and collating it with the most improved German and English editions. It is believed that it will be found superior to any other edition hitherto published in this country. In accordance with their Chronological order, the "Jugurtha" precedes the "Catiline" in this edition. The Vocabulary was prepared by the late William H. G. Butler. It will be found an able and faithful performance, not inferior in thoroughness or accuracy to any Classic School Vocabularies that have ever been published.

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To limit a primary work upon Grammar to Etymology, though unusual, will, nevertheless, it is confidently believed, command the experience of the almost insurmountable difficulties attendant upon the task of making intelligible the abstrusities of Syntax, before the child is sufficiently grounded in the simpler, but essential preliminaries, the comprehension of which it is the object of the present little work to facilitate.

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